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THE WOODSTOCK LETTERS

A RECORD

OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED WITH THE COLLEGES AND MISSIONS OF THE SOCIETY OF JESUS.

VOL. XLII.

WOODSTOCK COLLEGE

1913.

FOR CIRCULATION AMONG OURS ONLY

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THE
WOODSTOCK LETTERS

VOL. XLII. No. 1

THE JESUIT FARMS IN MARYLAND.

Facts and Anecdotes.

OUR TENANTS.

The Jesuits in Maryland farmed out their land from the very beginning. When Lord Baltimore in 1638 intended to take from them the estate at Mettapany, Father Copley wrote: "If we lose Mettapany, we must lose all our buildings, all our clearings, our enclosures and *all our tenants*;" and a few years after we had left Mettapany, but before the dispute about the land had been definitely settled, the same Father seeing that the tenants did not pay any rent either to him or to Baltimore, asked the authorities to let him take the rents until the case should be adjudicated, for fear that if no one demanded rent, the tenants would contract the bad habit of paying none at all.

When St. Inigo's was established, a part of the land was rented out to the old indentured servants, just as it had been before at Mettapany, and as it was done later on at Newtown and St. Thomas'. In the Annual Letters of 1681 it is said that the enemies of the Society had spread the report that the Jesuits had such immense possessions, that they could support a whole army, but that this was altogether false as they could scarce support one hundred men. The collector of the Points fell into the egregious error of calling Maryland an island, but this can be excused in the collector, who probably never saw Maryland, nor had a reliable map to consult. The writer adds: "And if we consider what perishes through the ignorance of procurators, what is lost through the avarice of the rustics who do not pay their rents, and what is spent on lawyers to protect us in our possessions, the income suffices for many less than 100 men." As the procurators have a sufficiently bad name without imputing ignorance also to their composition, it is better to translate the word "procu-

ratores" by managers; the local superiors were the managers. The rustics were our tenants, and they were blamed for keeping back their annual rents, or for cheating. Now this kind of cheating in keeping back the rents was not done precisely through any motive of dishonesty, but rather from the desire of the tenant to do full justice to himself. It was inherent in the rent-system then in vogue, even as it is at the present time.

The farms were usually rented out on shares; the landlord's share probably was one third share of the crop in wheat, corn and tobacco, and the tenant kept the remaining two thirds. Now as the tenant made the division, it was natural for him to look out first for himself and give the landlord the hindermost part; and what made matters worse was that it took several weeks to shuck the corn and to thresh the wheat, and the division could be effected only gradually; two bushels for me, one bushel for the landlord, two bushels for me, one bushel for the landlord, and so on till the whole crop was divided. The landlord's share was thrown into his bin, and the tenant's shares into his own bin. Of course the landlord's bushels might be smaller than the tenant's, and the tenant too might choose the better quality of grain for his share, and there is no doubt that this was done, as it is still done now-a-days, unless the farmer is a thoroughly honest man. The landlord might appoint a watchman on each farm to insure a proper division, but the expense would be greater than the value of the whole crop, so that he found it to his advantage to trust the honesty of his tenant as long as he was not certain that he was a cheat.

The difficulty of getting his full share of the corn exists with the procurator to this day. It is true that his local agent gives him the list of the whole crop that has been made, but then of necessity the division has to be left to each farmer, and there is no way of verifying it. In regard to the division of the wheat there no longer exists the difficulty of former days, for in these modern times the thresher goes to each of the farms in turn, finishes the work in a day or two, and records the number of bushels threshed on each farm, and the local agent sends the record to the procurator. After that a vessel is hired, each farmer puts his wheat aboard, and it is then sent to the merchant. The latter

has it inspected, weighed and put into the elevator; then he sells it and distributes the shares, one third to the landlord and two thirds to the tenant. In this case the procurator has to see that the tenants send the whole crop to the market, for sometimes they keep back a certain amount for seed wheat, and for bread; but he can easily find out how much was retained by comparing the amount threshed and the amount sent to market. In regard to the division of the tobacco crop, there is no difficulty at all, because the horses and cattle do not feed on this weed, nor can the tenants chew more than a few pounds a year; consequently the, whole crop is shipped to the market in Baltimore where it is inspected, weighed and stored in the warehouse until the purchaser takes it away. In former times the Fathers sold all the tobacco directly to the shipper, and they distributed the shares to the tenants.

The Fathers having observed for many years how the rustics always got the advantage in the division of the grain crops, hit upon this plan to get square with them. They made the tenants pay a fixed amount of rent, not merely a share of the crop, like one third or one half, but so many pounds of tobacco, so many bushels of wheat, so many barrels of corn, etc.; thus, one planter paid 1000 lbs. of tobacco, another 600 lbs. of tobacco, 40 bushels of wheat, 12 barrels of corn; another paid 600 lbs. of tobacco, 600 lbs. of beef, 40 lbs. of butter, and so on, according to the nature and disposition of his farm. At Newtown and Bohemia, however, where there were but a few small farms, the share system prevailed until after the Revolution, for on these estates the tenant farms were more closely connected with the home plantation and under the direct supervision of the local superior. Moreover, when the local superior set up a farmer, that is, supplied a poor man with horses, plows, etc., in order to give him a start, the rent was usually one half; thus in 1748, Father Richard Molyneux made this agreement: "Matt Shea is to have two plow horses and a plow and land for Indian corn, one half crops of corn and wheat and all other crops, each to pay half expenses in reaping." Some years before another tenant had been set up in the same place, not only with plow horses and plows; but with cattle and even some negroes. His rent was £20 a year in corn and wheat, but then he was to restore everything he had borrowed for the cultivation of the farm.

LEASES.

The long term leases of 21 years, or for three lives were introduced on Cedar Point Neck in 1684. Father Thomas Gavan was at that time the Superior at St. Thomas'. Here he got acquainted with Richard Boughton, one time Secretary of the Colony; the two put their heads together and fixed up a lease for 21 years, and as Boughton was a good scrivener he himself wrote out the document. By the terms of the lease he is to pay a yearly rent of 1000 lbs. of tobacco; he is "to uphold, repaire, sustaine, maintaine and amend the said two tenements with their appurtenances and all new buildings whatsoever upon the premises to be builded during the said term, and all fences and enclosures, and so on." Both signed the lease and affixed their seals. The old secretary's was an escutcheon with a band running across in which there were three stars; Father Gavan's was a shield with a wolf or a dog on each side, holding it up between their paws.

The plantation leased to Mr. Secretary consisted of two farms, one called Blossom Point, the other Nanjemoy Creek farms, containing 400 acres. It is the finest farm we have on Cedar Point Neck, lying between Port Tobacco Creek on one side and Nanjemoy Creek on the other, the broad Potomac River being on the front; the banks where the house stands are twenty feet high and the view up and down the river is magnificent. It is called Blossom Point from the number of locust trees that fringe the steep banks all around and which in summer are covered with a profusion of white clustered blossoms. Moreover it was a most liberal lease, for the rent, 100 lbs. of tobacco, could be raised on two acres of land, and thus he had all the rest of the plantation for his own profit. It was a fine place for the old secretary and he must have enjoyed it, for there was good fishing, abundance of oysters and excellent hunting, a juicy orchard and casks of cider. In his leisure moments he could watch the corn sprout, the tobacco grow and the grain wave; then he could admire the hills of St. Thomas', scan the long stretch of the Virginia shore, and fall into ecstasies at the rich sunsets in the West; and when he felt out of humor he could kick at things in his way, swear at the lazy negroes and curse at the stubborn mules, and so there was plenty of variety, the spice of life. Such were the innocent pleasures of life at Blossom Point.

The same Father Gavan also leased sixty-three acres of land on St. Thomas' hill to a man by the name of George Goodrich. The first Goodrich held up our patent to the manor for several years, for he had settled on that portion of St. Thomas' hill which lies to the north of the big ravine, called Pleasant Hill farm, so that when Father Warren had it surveyed in 1664, Goodrich claimed about one half of the 500 acres, and the deeds were not given to us until a jury had decided in our favor. This made the Goodriches our enemies. Now Father Gavan leased this land to him in perpetuum, although Father Wm. Hunter only, as lord of the manor, could give a valid lease. Father Atwood in 1730 remarks, that the Goodrich family deserved no kindness from us, which in troublesome times always endeavored by means of Protestant enemies to deprive us of a great part of that tract of land. In the Old Records, a book that gives the dates of the arrival of the Fathers in the Mission, as well as their departure either to heaven or to England, some wag inscribed this encomium: "Father Gavan. He returned to England more pious and wise."

After that, all the leases were made out by the Superior of the Mission or the procurator. They all follow the one given by Father William Hunter in 1701 to John Chapman for the 200 acre farm which lies at the entrance to Cedar Point Neck. This lease was also written by the old secretary, Richard Boughton. It begins thus: "This indenture made the twelfth day February in the twelfth year of the Reign of our Sovereign Lord, King William III, and in the year of our Lord God one thousand seven hundred and one, Between William Hunter of Portobacco in Charles County, gent., of the one part, and John Chapman, etc.;" then comes a description of the plantation which is leased, "together with all and singular the houses, edifices, buildings, gardens, orchards, yards, * * * ways, woods, underwoods, profits, commodities, easements, heriditaments and appurtenances whatsoever to said parcel of land belonging or in any wise appertaining." This lease was for three lives; the rent 750 lbs. of tobacco, and 2 fat capons or 3 fat hens to be delivered on Christmas day to "St. Thomas his mannour." The conditions were: "he is to plant an orchard of 100 apple trees, but he is not allowed to fell any timber except for reparations and for making casks for tobacco,

and for cider or other drink manufactured on the land, moreover he is not allowod to sublet the plantation, and if he does not pay his rent, the said Wm. Hunter can distrain on his goods and chattels the amount due to him.

From the description of what was on the land one might imagine, that John Chapman had leased a whole village, such as is accustomed to be attached to manors in England with houses, edifices, buildings, gardens, orchards, yards, ways etc., but in reality the planter leased only a good-for-nothing farm with a mean dwelling house, a barn and one or two boxes used as chicken-coops.

All the other leases are made out in the same way, but with this addition. "He, the planter, is to give his attendance and due homage to all courts to be holden upon the said manour as is usual and accustomed to Lords of Manours of Court Leet and Court Baron in the like kind in England whensoever he shall be lawfully thereunto summoned." Father Thomas Pulton in giving a lease in 1741 explains this addition in this way. "He is to give his attendance and due homage to the said Thomas Pulton if any disturbance or demurr should arise upon said lands or with tenants on said lands." In our own days, the Procurator usually settles the difficulties that arise between the tenants, and if there is any demurr, he quietly gives the recalcitrant planter his quit-paper.

The same kind of leases were introduced on the farms at St. Inigo's in 1741 by Father Pulton. After the Revolution, the beginning of the leases, "In the reign of our Sovereign Lord King William" and the ending "He shall give his attendance and due homage" were discarded, and the long leases were allowed to die out, so that after 1785 most of the tenants again became renters by the year. In that year, the plantation at Windmill Point was divided into two tenant farms by Father Leonard Neale, and our negroes there were sent over to the quarters at St. Thomas'. The last leases were given to these two tenants in consideration of their having to build the houses and barns themselves. Besides the tobacco rent and the two capons which all the leased farms had to pay, there was also a pork rent charged for the better farms at Cedar Point Neck and and at St. Inigo's, for the support of our negroes on our plantation on these two estates. The pork rent became

very objectionable to the tenants, and year after year the overseer of the plantation received less and less of the commodity to salt down for his negroes, and year after year the Fathers at the Residence received fewer capons and fat hens for their Christmas dinner, the farmers preferring to grace their own table with them.

The twenty farms on Cedar Point Neck in 1775 paid as rent 17,600 lbs. of tobacco valued at $680, 20 capons and 900 weight of pork; in 1769 they paid 21,000 lbs. of tobacco valued at $950, and the same amount of capons and pork; in 1790 when most of the long leases had expired, they paid 35,800 lbs. of tobacco but no capons and only 450 weight of pork.

The ten tenant farms at St. Inigo's in 1741 paid 6,300 lbs. of tobacco, about $252; in 1769 they paid 9,800 lbs. of tobacco valued at $392, and 9 capons; in 1800 the rents amounted to 24,000 lbs. or $960. These last rents include also the rents from the two farms on St. George's Island, which was a part of St. Inigo's Manor, as Cedar Point Neck belonged to St. Thomas' Manor.

The capons and the pork were given to the local Superiors to make them alert in procuring good tenants for the Procurator, and also diligent in collecting the rents for him, for these leased farms were Arca farms, which paid for the most part the Province Tax of £200 a year. For although all the different settlements were supposed to contribute each its share to this tax, out of the surplus, some of the Residences managed things so that there never was a surplus wherewith to pay its quota. In our own times, whenever a residence claims to have no surplus, the tax is imposed and collected the first thing. This prudential method always creates a surplus by restricting expenses. In olden times, I imagine, the Superior created a surplus by enforcing the same prudential method.

Up to 1741, the Procurator in England had constantly put down many items on the Charge side of his ledger against Maryland, and nothing on the Discharge page. The poor man! he must have worried a great deal whenever he opened his book for Maryland Accounts—and his bills! they were put into the drawer when they arrived in America. Father Thomas Pulton, being a business man effected in 1741 some kind of Discharge of Maryland's debt by appealing to the Provincial's generosity, and by portraying in vivid colors the ina-

bility of the Mission to pay. The Provincial was moved, and ordered the Procurator to strike out the debt, but on the clear understanding that the Mission pay all its future charges. By 1759 the same difficulties had arisen, and the matter was settled by Father Henry Corbie, the Provincial, and Father George Hunter, the Superior of Maryland, by an agreement, which runs thus:

"Concordata betwixt Mrs. Province and Mrs. Maryland, settled the 2d of April, 1759.

1°. Mrs. Maryland's debt attested by Mr. Poulton to have been remitted by Mr. Bolt, Provincial, to remain remitted, leaving it to her generosity when in her Power without hurting herself to indemnify Mrs. Province for past Expenses, but shall not be demanded as a Debt.

2°. The Ballance or Debt contracted since Mr. Bolt's time to be duely paid to Mrs. Province before the end of December, 1762, after which term, what remains unpaid shall carry 5 per cent. Interest for the future: and for every hundred Pounds discharged within the same Term 5 per cent. Discount shall be allowed to Mrs. Maryland.

3°. Mrs. Maryland out of the annual sum of 200 £ to be levy'd annually upon her several settlements for the general good and advantage of that Mission [shall pay] for the future the whole expense of such her subjects, who go to and return home from America.

4°. Mrs. Maryland engages to lodge in Mrs. Province's Hands in Cash or Goods, what is sufficient to equip and send fresh supplies into America or any other use.

5°. Mrs. Province shall allow 5 per cent. for all Moneys lodged in her hands, and will charge Mrs. Maryland 5 pr. cent. likewise for disbursements she may at any time be obliged to make, over and above, what was lodged in her Hands by the precedent article."

At the same time the following Regulation was promulgated. "As the good of the Mission absolutely depends upon it, all must readily concur according to their respective abilities to the raising the annual sum of 200 £ pr. an. as was most wisely settled by mutual Agreement in 1751, for the publick good and for procuring fresh supplies, and sending Home those, who are less fit for service, it being from the Iniquity of the Times impossible for the Province to bear that burden,

But then care must be had that this burden be equal'd as much as may be, to the circumstances of each settlement, and when one is found to be overrated, the Superior must see the Party grieved be eased, or portion out the grievance upon others better able to bear it." Moreover the Superior had to give a distinct answer to the Provincial at the beginning of every year, to some twelve heads, among which are:

"4th. If any new Building be erected without the said previous leave (of Fr. General), and the Reasons for such Building.

7th. If any of ours run into any unnecessary Expenses in House-keeping, either not contenting themselves with more or less College fare, or affecting to keep open Table and inviting Seculars, to the prejudice of H. Poverty and Regularity.

12th. If any one neglects to contribute his Quota to the annual subscription for levying £200 a year, and what reasons for such Deficiency."

During the suppression of the Society, the Province Tax continued to be levied on the Arca farms, and went into the General Fund to meet the same kind of expenses, scil. to pay the old Mission debt, to support the priests on our missions by giving them a salary, to build the new church at St. Thomas', to build Georgetown College, to educate young men, who intended to join the Society after its restoration, and the like. The tax in the meantime was raised from $500 to $1000 on St. Inigo's and on Cedar Point Neck; Newtown paying $300, and the other settlements contributing their surplus.

After the year 1707, the rent system again underwent a change. The tobacco rent was changed into a money rent, gradually at St. Inigo's, but all at the same time in 1812 at Cedar Point Neck.

This change increased the income wonderfully, and the Procurator could figure out in the beginning of the year by how much the Arca would be heavier at the end of the year. Figures, they say, do not lie, but between the figures that represented rent to be received and figures that represented rent actually received there appeared a remarkable discrepancy right off, and it became more remarkable every year thereafter. In 1824 the Procurator made out a report for the Provincial in which he says: "St. Inigo's gave only $900 in three years, whereas it ought to have given $1000 each

year, Cedar Point Neck gave $900 a year instead of $1400, Newtown gave nothing, St. Thomas' fell into debt, and White Marsh had to be pensioned to support the novices; but the two farms at Bohemia gave more than all the others combined, namely $2500 each year." Even the change of procurators or agents every few years did not materially make the farms produce more rent. The new agent bought a new book, put down the rents to be received, made a visit to the farms, made some changes, made a report, but made very little money.

Moreover the number of farms decreased: thus, there were 10 farms at St. Inigo's from 1741 to 1801; in 1841 there were only six, although our slave plantation had added two in 1838; at Cedar Point there were 20 in 1755, 18 in 1790, although our slave farm there had been divided into two, 14 in 1812, and only 11 in 1841. At the present time there are 41 in all; 9 at St. Inigo's, 10 at Cedar Point, 3 at St. Thomas', instead of the slave farm given up in 1838, 7 at Newtown, instead of 5 in 1841, at White Marsh 6 instead of 4, at Bohemia 4, and 2 at Conewago.

What was the trouble? It was twofold. In the first place there is an old saying, "Too many cooks spoil the broth." In regard to the farms, there came the Superior, he laid down rules for guidance and restricted the expenses; then came the Procurator, he watched the Arca and marked down the money received; then came the Agent, he visited the farms, made particular regulations, collected rents, and was supposed to keep the accounts of each farm; then came the local Superior, he had the immediate supervision of the farms, looked after repairs, tenants, collected the rents for the General Agent and was also supposed to keep the accounts of every farm,—and amongst them all and the frequent changes of them all, there was no great unity nor stability of administration. The second trouble was this. In the long leases the tenants provided their buildings, edifices, houses, gardens, orchards, fences, etc., themselves, at least for the most part; now when the renters for a year came in, the landlord had to provide all these things and make all repairs; moreover a tenant by the year would not improve the land, but rather pick out just the best parts of the farm and neglect the rest, in order to make as much money for himself in that year; and again as the lease holder did not build very

substantial houses, but made them only good enough to last during the term of their lease, most of them became uninhabitable after a few years. Thus it came about that some of the farms were entirely ruined and given over to the woods, or again two smaller farms were joined together to form one, etc. There is an old report down at St. Inigo's, that no tenants could be got at one time on account of the miserable houses. At Cedar Point you can still see ditches and embankments in the woods which once were the boundaries of farms.

It was a lucky day for the farms, though a most disastrous day for the hopes of Mr. Lancaster, when that bad boy at Georgetown hurled a slate at his head and broke his skull. The good man ever after suffered from such terrible headaches, that he could not continue his studies and remained a perpetual scholastic. After his death at a venerable old age a part of his brain was found all shrivelled up, but during his life the good part did more practical work than the whole brain of many a sound man. After the fatal blow he was sent to White Marsh, to St. Joseph's plantation, and finally to Bohemia. In this last place Mr. Lancaster had charge of the farms; in 1848 he was made assistant Procurator and kept the books, and the next year he took over the administration of all our estates. He remained Procurator until his death in 1883. His first duty was to improve the land by introducing a proper rotation of crops, by dividing each farm into regular fields, by providing commercial fertilizer for the tenants and by bringing back the share-system of rents, one third of the crops for Southern Maryland, one half for Bohemia and Conewago; and finally by relieving the local Superior from the burden of having any thing to do with the farms, and by entrusting their immediate care to a worthy tenant. It is a pity that on account of his disability, Mr. Lancaster did not keep a monthly statement book, nor even a collection of his annual reports. In this, however, he followed the example of his predecessors, and his successors never had time to do it either. There remain, however, a few annual reports, that somehow got astray in the archives. By means of these and from the labor of making them up for a series of years we can form some idea of the value of our farms at the present time.

When the Provincial, the Procurator, the Agent, and the local Superiors governed the farms, the income

barely reached $400 a year; when the Provincial retired from the farming business and entrusted the administration of the farms to his Procurator, and the Procurator also became agent under Fathers Lilly and Combs with with Mr. Lancaster's assistance, the income rose to $6000 in 1847, and to $10,000 in 1849. And when Mr. Lancaster got rid of the local Superiors as his local agents the income in 1851 was $10,000, in 1861 $16,000, and in 1864 it rose to $22,000. In these last years, war prices prevailed, and the figures probably represent gross income. For the sake of comparison, it might be well to annex a table of average income, expenses, and net income for every five years from 1865 to 1910:—

	Average income	Average expenses	Net income
1865	$18,054	$4,931	$13,123
1875	18,773	5,237	13,536
1880	15,683	5,995	9,688
1885	15,579	5,785	9,794
1890	14,543	7,414	7,129
1895	14,145	5,805	8,340
1900	11,235	5,487	5,748
1905	13,209	6,316	6,893
1910	16,338	8,400	7,938

In the above schedule will be noticed the upward tendency of expenses. The fact is that they will rise higher every year; for on the one hand, taxes generally go up instead of coming down, the fertilizer bill is also on the climb, as the raw material becomes more scarce, (these two items amount to about $4000 a year), moreover, the 41 tenements need constant repairs, and wire fencing has to be furnished, and then a new house, a new barn or stable has to be built every year to replace an old one. In general the tenants require many more accommodations than formerly; v. g. at Bohemia the tenants are supplied with a windmill, have water in the house, and are furnished with up-to-date bath and toilet. On the other hand the crops do not increase in value in proportion to the expense, because they are general crops like wheat, corn and tobacco, the price of which depends upon their market value throughout the world.

There has been a great decline in income after 1895, because two of our best farms are gone: the one at Conewago has been sold, and the other at Bohemia was given to the Bishop, when he took over the parish. I say advisedly the best farms, since the two farms at

Conewago give us a net income of at least $1,500 a year, whereas the four farms at Bohemia give $2,500, that is more than the thirty-five other farms put together.

The farms contain many acres of useless land, much of it being swamp and marsh. Such land can hardly be improved. Some of the farms too have been poor, and are still poor, so poor that it is difficult to get tenants to take them, or when they have taken them, to keep them.

In his second Visitation Father Kenny got together materials for a report recommending the sale of all our farms, but the suggestion was never carried out.

JOSEPH ZWINGE, S. J.

THE LOWER ZAMBESI MISSION.

MISSION CATHOLIQUE, TANANARIVE,
[1]MADAGASCAR, Jan. 18, 1912.

REVEREND AND DEAR FATHER,
P. C.

I shall comply with your request to send you some jottings regarding our Lower Zambesi Mission.

GENERAL VIEW.

The Zambesi Mission, formerly under the direct control of our Very Reverend Father General, was divided some twenty years ago into two Missions, the Upper and the Lower Zambesi. His Paternity entrusted the English Province with the Upper Zambesi, which comprises the whole of Rhodesia, and the Province of Portugal took charge of the Lower Zambesi. This embraces all the territory on both sides of the Zambesi River from Quelimane up to Miruru (Zumbo), which is on the frontier of the Portuguese colony of Mozambique, and two or three miles from Rhodesia.[2]

[1] NOTE.—The author of this letter was expelled with all Ours from the Zambesi by the Portuguese Government, and is now in the Madagascar Mission.—*Editor W. L.*

[2] Our missionaries of the Lower Zambesi are now on the eve of leaving that Mission. They will be completely replaced by the German and Austrian Fathers belonging to the Congregation of the "Verbe divina." They will continue our work undertaken at the cost of so many sacrifices. Some of these Fathers were already at Quelimane in the beginning of December, 1911. Thanks are due to Germany and Austria that things have been settled in this way with regard to the Portuguese Jesuit Mission of the Zambesi. These two Powers have protested energetically against the projected expulsion of their subjects. Our German and Austrian Fathers and Brothers in the Lower Zambesi Mission number more than thirteen. Had the Portuguese Republic the liberty of acting according to its whim, the Jesuit missionaries there would have undergone the same fate as their brethren in Portugal.

The Lower Zambesi Mission numbered in October, 1910, six principal stations: Quelimane, Coalane, Chipanga, Boroma, Angonia and Miruru (Zumbo). At the request of His Excellency, the Governor of Quelimane, Mr. Edward Lupi, a new station was to be opened in Maganja da Costa country, situated in the north of Quelimane. Needless to say it was merely political motive and in no wise zeal for the conversion of the poor negroes that urged Mr. Lupi to make this demand. Here is the reason of it. The inhabitants of the Maganja da Costa have not yet been subdued to the Portuguese rule and refused to pay tribute to the government. Besides this, the few officers who are there with their black troops live in continual jeopardy of their lives; some of them have been treacherously murdered by the natives. His Excellency, the Governor of Quelimane, wanted the missionaries to go to the Maganja da Costa to pacify those tribes still in their savage condition, and then to bring them gradually under the Portuguese rule. He promised to grant us a good piece of ground, according to the choice of Rev. Father Superior and, generous subsidies on the part of the government. The offer was accepted and everything was in the way of execution when the Republic was declared in Portugal. As our Mission depends on the "Real Padroado," we don't receive anything from the "Propaganda Fide," but in return the Portuguese government bestows on it rather generous subsidies. Now, to be sure, things there will soon bear quite another aspect with the "ever liberal" Republic and especially with the infamous law of separation.

I shall now say a few words about each of the principal stations:

I. *Quelimane* or "*Echwabo*" as the natives used to call it, is a small town situated on the right bank of the Kwakwa River, about sixty miles to the north of the Zambesi River, and not very far from the sea. It is a rather commercial port, the trade consisting chiefly in the export of coprah. Coprah is the pulp of the cocoanut dried in the sun. The several commercial firms of Quelimane possess extensive plantations of cocoanut trees, not only in the neighborhood of Quelimane, but especially in the interior. Besides the "coprah" another source of great profit is drawn from the cocoanut trees by the extraction of "sura." "Sura" is nothing but the fermented sap of the cocoanut trees. Each

of these trees produces yearly three, four or even five bunches of cocoanuts. When the fruits are still in blossom, a cut is made in the branch a little below the bunch. The sap, instead of going to the blossom, trickles down and is received in a small earthen pot hanging just beneath the cut. Only one bunch is sacrificed for the "sura" in each cocoanut tree, and I assure you it brings a good income to the proprietor who generally possesses thousands of these fruit trees. The earthen pots are emptied out every morning and evening by negroes, who climb up the trees very nimbly. The "sura" thus obtained is put aside for one or two days to ferment, and is then sold to the natives, who never pass a day without buying a "cati." The "cati" is a spoon made of cocoanut shells.

ITS POPULATION.

The population of Quelimane may be divided into four classes: The Europeans, the mulattoes, the mahommedans and the negroes. The Europeans, about 200 in number, are most of them government officers. They are not of the best in Portugal. Not only do they care little about religion, but their way of living is quite blameworthy. The mulattoes are very numerous not only in Quelimane but in the whole Zambesi territory. With very few exceptions these mulattoes are like the negroes: They are very black, with flat nose, thick lips, and woolly hair, and are remote descendants of Indians and Chinese. They have a high conceit both of themselves and of their forefathers. In fact the ancestors of many of them were, before the abolition of the slave trade, little potentates. They possessed a great number of slaves who were compelled to work gratis on their vast plantations. When freedom was granted to the poor negroes, immediately these little potentates ran short of workmen, and their former greatness and riches began to decrease. The mulattoes are at present very poor; but in spite of their miserable condition, have still great influence over the negroes. They are all Catholics, but, sad to say, hardly any good can be done with them, for as they are generally illegitimate, they are consequently not only surrounded by bad example, but even immersed in it both out of doors and at home. No wonder, then, if we notice that most cast off their pious sentiments and religious practices as soon as they reach the critical age. The Mussel-

men too are very numerous, not only in the district of Quelimane but also in the whole province of Mozambique. Most of them are from India and their settling in this Portuguese colony dates far back. I must confess that these followers of Mahomed have done and still do great evil to the blacks, not only in the spread of their doctrine, but chiefly in introducing their disgraceful practices, particularly that of circumcision, which is widespread in the district of Quelimane. The ceremony of circumcision takes place once a year at the time of the rice crop and lasts a month or more. It is a full month of savage bestial rejoicings for the negroes. Those who want to partake of the feast must give a certain quantity of rice with 500 reis (50 cts.) besides. This nasty ceremony is held in numerous parts of the district and in several parts of Quelimane. The place chosen for it is spacious and generally under some baobob or mango trees, and the enclosure is closely watched so that all entrance is strictly prohibited to any stranger to the feast. Those who are operated on are generally little boys from nine years of age upwards. However, married persons present themselves sometimes to be operated on. I dare assert that at the end of these infernal rejoicings the poor little negroes come out with their heads full of what is most base and shameful. The negroes of Quelimane and its neighborhood are not so numerous as they should be owing to the emigration to the Transvaal and S. Thomé, which takes place every month, when generally from 300 to 400 negroes leave. I dare say that more than half of them die far away from their native land. The negroes are all very poor. They live in little huts made of rushes with a very miserabte thatched roof. A negro hut is easily described: There is only one apartment which is at the same time the living room, the drawing room, the sleeping room, the pantry, the kitchen and the poultry yard. The floor is the bare ground. In a corner of the hut you may notice two or three earthen pots which are used for cooking. Their stove is simply three stones forming the apices of a triangle with fire in the middle. As for furniture, some of them have one or two awkward benches. As regards their bedding, a simple straw mat supplies the mattress, blankets, pillows, and especially the mosquito net which is so necessary at Quelimane, particularly during summer. The staple food of the blacks at Quelimane and its neigh-

borhood is rice, but as it happens that the price of rice increases every year a few months before the rice crop, they live then on manioc which is far cheaper. During the months of December, January, February and March, the country abounds with mangoes. The negroes are then in continual rejoicing, and never suffer from hunger during that season. They idle away their time and pass whole days eating mangoes. But, poor things, before long scarcity succeeds abundance, and most of them have to live as best they can by plucking and eating the leaves and roots of certain trees and shrubs. The blacks are really very heedless beings. They take no thought of the morrow, and all their earnings of the week are quickly spent in less than two days. Some of them have little rice fields which allow them food for about the whole year, but they foolishly sell all their rice to some Mussulman retail dealers who generally buy it for a very low price, and the money is soon squandered. Then a few weeks afterwards, the same negroes go to the very same dealers and buy anew the rice for almost threefold the price. Often have I told them not to do so, but the answer was: "Master, blacks do not know how to keep their goods and money, for they have no pocket or safe, and robbers can come steal. Besides, if I die with my rice and money with me, another man will profit by all that I earned by my work. It cannot be so!"

The negroes are extremely fond of dancing. Every Saturday about sunset you can hear in various directions at Quelimane the monotonous rolling of drums. It is a way of inviting the natives to the dance, or better, to the drunken revelry which lasts all night up to Sunday morning without any interruption. Often the dance is taken up again from the evening of Sunday to Monday morning. Needless to say, near the dancing ring there are large pots of "Sura" or other fermented drinks. The dances of the negroes are all like their music very monotonous. Their most ordinary dance consists in placing themselves in a circle, and at the sound of their drums, they wave one hand, now another, at one time with a quick movement, at another with a slow one, moving their feet to and fro and going round and round at a very slow pace. They have other dances in which they mimic their great warriors. I witnessed one,

which in my opinion seemed less monotonous. Two men dress up as warriors, each having in one hand a shield made of the skin of some wild beast, and a long spear in the other. They advance towards each other as if to strike, but recoil immediately with a high jump. After this movement is repeated up to the point of exhaustion, two others come to relieve them. Many of their dances are very indecent, especially those in which women take part. On special occasions they daub their faces and bedeck their heads with feathers.

The blacks have their medical men, undoubtedly trained in some Kaffir university. They are only paid when their patients are quite recovered. I must confess that now and then they have proved themselves successful in their cures.

Like all pagan people, the natives of the Zambesi territory are superstitious to excess. They have an unbounded trust in their "makangas," or soothsayers and a horrible dread of their wizards. They infallibly believe in all their sayings, and what is most astonishing, is that even the innocent deems himself guilty when he is so declared by the soothsayer. Two years ago a poor negro woman was carried to the government hospital of Quelimane with a rather serious wound. She had had a very narrow escape. A man unknown to her entered suddenly into her hut when she least expected it and attempted to kill her. What was the cause of it? A little child died a few days before in the neighborhood. The child was very dear to the family. The father of the babe consulted immediately the "mankanga," and that poor woman was declared the cause of the misfortune to the family.

The blacks have curious ways to thank a person. Ordinarily they rub their feet on the ground and clap their hands, muttering at the same time the word "Bürrubala," which means: "I have my fill." It is the equivalent of "many thanks." But when they receive a gift of greater value according to them, they then roll themselves on the ground at your feet. They salute one another by rubbing their feet on the ground and clapping their hands, but now at Quelimane the "handshake" is very common among them.

The Superior-General of the Mission resides at Quelimane, for it is a rather central place with regard to Europe and the mission stations. In fact there is mail every week for Europe and Lourenco-Marques where

the residence of the Bishop is, and twice a week, for the riverports of the Zambesi.

We were intrusted by the Portuguese government with the official school,[3] in which we had more than 150 boys, almost all mulattoes. Little good could be done with these poor creatures on account of their sad condition and particularly because of the continued bad example of their parents. All of them, with very few exceptions, are illegitimate children. Innumerable means to keep these boys pious had been tried, but without any success, as experience proved later on. On Sundays we used to assemble some fifty or sixty negro boys and girls of Quelimane for catechism. At 8.30 there is mass for them in our chapel, after which an explanation of the Christian doctrine is given in their tongue. Several of them have already been well instructed, but owing to their fickleness and inconstancy in persevering none of them has yet received Holy Baptism. Three years ago, His Lordship, the Bishop of Mozambique, Dom. Francisco Ferreira, begged Rev. Father Superior to take charge of the parish church of Quelimane. The request was complied with, but sad to say, very few persons, not more than twenty, go to mass on Sundays and holy days, and even in our chapel, which is daily opened to the public, not more than fifteen persons used to hear mass on Sundays. The Sisters of St. Joseph of Cluny had also a boarding School[4] for mulatto girls. They received generous subsidies from the government, but I dare say that in spite of their heroic self-sacrifice their work did not prove very successful.

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[3] In the beginning of March, 1911, notice was given to Rev. Father Superior General by the Governor of Quelimane that the subsidies granted to the Mission for the official instruction would be suppressed from April next. We continued however with our private school as before; but in May, when the official school was opened under the direction of Mr. Bettencourt, orders were given us to close our private school, without any reason for it. We were obliged to yield and we could not protest in any way against such proceedings, for we were under a government where "Right is might."

[4] The Superiors of the Sisters of St. Joseph of Cluny at Quelimane also received in the beginning of March, 1911, notice that the subsidies granted them by the government for their boarding school would be withdrawn from April next. Poor ladies! They were not in the same condition as we. Their work depended exclusively on the subsidies of the government and even the rent of the house in which they were dwelling was paid by the government. Seeing the impossibility of continuing their work, they informed the Governor of Quelimane that they preferred to return to France. They left for Paris in the beginning of April and their first class passage tickets were fully paid by the anticlerical Portuguese Republic.

You would not be astonished at so little piety and fervor existing in Quelimane, were I to acquaint you with the difficulties encountered in our missionary work there. Almost all the Europeans are not what they ought to be. Most of them not only scoff at what is sacred, but even jeer at those who try to perform their religious duties. They do great wrong to the mulattoes and negroes both by their indifference to religion and by their bad moral conduct which is public. The mulattoes with few exceptions, follow the footsteps of their parents and imitate the example of the "whites." They are consequently unable to approach the Holy Sacraments. To all your advices and good counsels they answer always: "I shall change my life later on" or "I shall confess at the hour of death," or what is worse, "Every one leads this sort of life; why can't I do the same?" This mode of living is so widespread that the poor mulattoes come to the false conclusion that fornication and "concubinacy" is no sin. Add to all this the fact that freemasonry established itself publicly at Quelimane some years ago and has greatly succeeded in its infernal work.[5]

II. *Coalane* is a station hardly five kilometers from Quelimane. The ground on which the mission stands is divided into two parts by a public road twenty-five kilometers in length, running from Quelimane to Maquival. On the left side of the road when one comes from Quelimane is the church, and on the right, the residence of the missionary, a little bungalow construction. The church is made of brick and very simple in style. It is able to accomodate about 1000 persons. The native christians of Coalane go to Mass very often on week-days, and on Sundays a great number of persons assist at the 8 o'clock Mass, after which catechism class is held on the porch of the church for all those who desire instruction in Christian Doctrine. The missionary of Coalane has charge only of the negroes.

In spite of this station being too near Quelimane, great good has been done to numerous poor souls, especially to the babies. Rev. Father Dupeyron has already sent to heaven a good number of those little souls. He visits every other day the huts of these poor negroes and whenever he meets with a child some-

[5] It has already been resolved that the Quelimane station is to be closed owing to the meagre results obtained so far after so many years' labor. More profitable work could be done by the missionaries elsewhere.

what dangerously ill, he never fails to baptize the poor thing. A day or two later he learns that the soul of the little newly-baptized babe has gone up to heaven to pray for its benefactor and its countrymen. Once the same Father Dupeyron was informed that a woman was lying dangerously ill in a very poor hut. Immediately he made a call on her and found the poor woman in a hopeless state. He instructed her in the principal articles of our creed which she accepted without difficulty, and a few moments afterwards the salutary waters of baptism trickled down her forehead. As she was conscious of her state she gave to Father Dupeyron her little boy, an urchin of five years, begging him to take charge of him. A few hours later, she breathed her last.

As Reverend Father Superior learned by experience that the negroes could never prove themselves true Christians if they were not educated from their childhood, under the continual vigilance of the missionary, and kept away from the bad influences with which they are surrounded, he resolved to have at Coalane a free boarding school for the boys of the Mission and its neighborhood. In 1909 the boarding school[6] was opened, and immediately a great many applied for admission. Only thirty were accepted, the house being too small. Up to date these thirty boys have generally corresponded with our hopes, for they are pious, obedient and devoted to the missionaries. The future looked promising when the Republic was declared in Portugal.

III. *Chipanga.* There are two routes from Quelimane to Chipanga: the direct route and the one via Chinde. The direct route is shorter but is tiresome and somewhat dangerous on account of the lions which abound in some places through which you have to pass. The voyage lasts five days and is made by means of "machilla." The "machilla" is a kind of hammock, the two ends of which are strongly fastened to a long thick bamboo pole and is carried by two stout natives. During the whole time one is obliged to keep the horizontal position, and remain very quiet, otherwise one risks tumbling down from the machilla. During the voyage one does not meet with any hotel, and only

[6] About May 15th Rev. Father Superior received orders to close the school of Coalane. We continued to keep the boarders in the Mission without giving them schooling as it had been prohibited by the Governor of Quelimane.

now and then that a little village appears which cannot afford you any food except a small jug of water, often not very clean. Consequently when a missionary travels by land in the Zambesi Mission, he has to take with him not only a good stock of provisions for the whole journey, but also the kitchen utensils, etc., etc., for he knows that on the way he will have only what he has brought. He has also a servant who acts as sacristan, cook, waiter, etc. A missionary in such voyages, takes with him ten "machilla carriers," and from fifteen to twenty burden carriers for his baggage. As the sun is very hot, especially during the summer, he starts very early, say at 6 A. M., after having said his "rural" Mass and had his frugal breakfast. Towards 11 A. M. there is a general halt for dinner. At 2 or 2.30 P. M. the journey is resumed till nightfall. If the missionary foresees that he is unable to reach a village before sunset, he chooses a halting place in the open field to spend the night. The tent is pitched, the firewood is brought, and the supper is made ready. To keep the lions far away during the night, the native carriers form a circle with a great fire blazing continually till sunrise. The tent of the missionary and the baggage occupy the centre of the circle. Three or four carriers remain awake all night to stir up the fire; they are relieved every two hours. Often, in spite of the blazing fires, the lions approach rather near to the circle, roaring now and then. Thereupon a gun is fired, and the report puts the lion to flight for a while. Once, notwithstanding all these precautions, a hungry lion approached the circle, snapped a man, and ran off with him. Very often the missionary and the poor natives were obliged to lie awake all night on account of the obstinacy of the lion.

The route via Chinde is somewhat longer but rather comfortable. Chinde is an important river port situated at the very mouth of the Zambesi. A coasting steamer brings you in five hours from Quelimane to Chinde. At Chinde there are in the season of high waters, three or four times a week, little paddle-wheel steamers bound for Blantyre or Tete. As Chipanga is situated above these two ports, one can always travel by these steamers to Chipanga. Chipanga is situated on the right bank of the Zambesi, and overlooks the river. The ground on which the Missson is, in spite of its being our property, depends greatly on the

"Compantria de Mozambique."[7] This company enjoys almost complete self government with regard to its extensive estate. It issues its own postage stamps, has its custom houses and has its own Governor, appointed by the Board of Directors in Lisbon.

The church of the Mission is for the present a little shed arranged "ad hoc." It has been decided to build a new church this year. The Christians at Chipanga are numerous but the number would undoubtedly have increased if there were not continual dissensions between the Governor of the Company and the Catholic Mission. Numerous Catholic Families have already been formed and they have shown themselves devoted to the missionary.

We have a boarding school for boys, and the Sisters of St. Joseph of Cluny were also to open a boarding school for girls. In its official budget for 1911, the government had already allowed subsidies for the maintenance of the school; but all these excellent projects fell to the ground with the ever-liberal Portuguese Republic. There is also a shoemaker's shop under the direction of Brother Pinheiro, which has turned out many good native cobblers able to earn their livelihood.

Not far from the residence of the missionary are the graves of some of our Fathers and Brothers. They are strongly sealed with stone-work, not only to keep wild beasts far away, but especially to prevent the sorcerers from stealing the corpses. The latter are wont to practise their orgies with dead men's bones. According to them, the bones of the "whites" have a peculiar charm and efficacy. Whenever one of Ours is newly buried, his tomb is carefully watched for many months so as not to allow these wizards to approach the tomb. Notwithstanding all this, the corpse of one of our coadjutor brothers disappeared a year after his death. Not long ago an old wizard was met in the territory of the Mission and the missionary was at once informed of it. The poor man had his little box of witchcrafts and drugs with him. The missionary opened the box and

[7] According to the "Regulamentos dis Prazos" (regulations of the properties and domain) made by the Portuguese Government, the Company of Mozambique is obliged to grant subsidies to all the schools situated in their territory. The school of Chipanga partook of this privilege. As soon as the Republic was declared in Portugal, the Governor of the Company of Mozambique, residing at Beird, informed the Superior of Chipanga station that the subsidies granted to the school of the Mission would be discontinued.

found with horror, little human bones, pills made of coagulated blood, phalanxes of little children, etc., etc. He ordered the box and all its contents to be thrown immediately into the Zambesi river. No one dared execute his order for fear of the sorcerer, but finally a negro, perhaps less credulous than others in the power of witchcraft, took the box and all its contents, went in a small native canoe to the middle of the river, and before all the spectators who were gazing from the bank with admiration, cast it overboard. The wizard was sent away from the Mission with a warning if he ever returned that he would be delivered to the civil authority. Let me say by the way that the tomb of Mrs. Livingstone, the wife of the celebrated African explorer, is in the territory of the Mission. It is much visited by the British travellers.

The Mission of Chipanga is infested by lions. At night you can hear their frightful roar indistinct at first but gradually growing louder and more clear, and in their audacity they sometimes jump over the main walls into the garden in search of prey. It is enough to make one's hair stand on end when one is not accustomed to such guests. More than once during the night have the missionaries seen these unwelcome visitors taking their nocturnal walk just under the windows of their rooms. Traps have been laid, and several lions have been caught. Rev. Father Loubière, the Superior of the Chipanga station, three years ago presented the museum of the College of Campolide (Lisbon) with a beautiful lion, which is now the property of the "ever-liberal and immaculate" Portuguese Republic.

The Zambesi river, especially near the mission, abounds in crocodiles and hippopotamuses. The crocodiles are often seen on the banks of the river basking in the sun. If you approach too near the river you run the risk of being hurled into the stream by a blow from a crocodile's tale. This has happened to more than one poor native. The crocodiles eat their prey only on land, and at a great distance from the place of mishap, so as to be far away from all pursuers. Many crocodiles have already been killed by the natives near the Mission and in the belly of several of them have been found ear-rings, bracelets, etc., evident proof of their having devoured more than one negro. The hippopotamuses are dangerous only when they are

hunted or when they are disturbed in their repose. They then get wild and upset the canoe or boat with a single jerk. Elephants were very numerous in the neighborhood of Chipanga, but their race is now almost extinct, owing to the great number of hunters that roamed here some fifteen years ago in search of ivory.

IV. *Boroma.* The voyage from Chipanga to Boroma is made by paddle-wheel steamers and has all the modern comforts. In time of high waters, viz.: from March to July inclusively, only seven or eight days are required to make this voyage, while when the waters are low, the journey may last two or three weeks, and sometimes a month or more. For the steamer frequently runs aground, and the channel of the Zambesi is ever changing. Whenever the steamer grounds, down into the river jump twenty or thirty negroes and with all their might they push the steamer and float it again in the channel. In these steamers the helmsman is always a native. These natives have keen sight and recognize the channel from the color of the water.

The voyage from Chipanga to Boroma is very interesting, the scenery magnificent. The passage of the "Lupata" is enchanting. Just picture to yourself the Zambesi straightening gradually as it approaches the Lupata till it forms a narrow channel between two steep rocks where the water rushes down with great fury. It is no easy task to cross it, and from time to time a steamer has gone adrift. The passing of the "Lupata" is considered as the crossing of the Line, and one has on board interesting amusements for the new passengers. As the steamer slides smoothly on the river, you may hear now and then a great stir. Don't be afraid, there is no danger. It is the hippopotamus that has been aroused from his sleep and is changing his resort. Besides innumerable groups of guinea fowl are following the steamer continually, on both sides of the river, and if you have a good rifle, you can amuse yourself by shooting them. This voyage lasts eight days, but in time of very low waters, viz.: from August to February, when no steamer plies up and down the river; one is obliged to take a row-boat and then the journey can last two or three months.

THE MISSION.

Boroma is a very well known station. It is situated, on the right bank of the Zambesi, on the slope of a hill

two hours by steamer above Tete. Tete is the capital of the district where Boroma is, and has its own governor. The ground where the Mission stands has been granted us by the Portuguese government. Unfortunately the soil is too rocky and briny, and is little fit for agriculture. The waters of the pits and wells are consequently very brackish. The church built of stone and brick, is large and fine, and the interior, especially the ceilings, are artistically painted by the late Brother Lindlohr. Really one experiences a very agreeable feeling at the sight of so beautiful a church in the interior of the African continent, so many miles from a civilized centre.

Boroma possesses two boarding schools: one for the boys in which they are instructed in various arts and trades, and another for the girls under the direction and care of the ever heroic Sisters of St. Joseph of Cluny. Good and fervent Christian families have already been established in this Mission. Besides, Boroma has many secondary stations with a catechist in each, to teach the Christian Doctrine to the natives. A missionary often visits these secondary stations and examines the natives. Good results have been obtained by the work of catechists. I was told that in the environs of Boroma an old native Christian, the chief of a small village, beats a drum every morning and evening to call his men to prayer. Isn't it edifying? The little paddle-wheel steamer, "Salvador,"[8] so generously offered to the Mission of Boroma by some Austrian Catholics has done great and invaluable service.

V. *Angonià* is a new station. It was opened only two years ago at the urgent request of the natives who have an extraordinary taste for study. It is situated on the north of Boroma, at a short distance from the English colony of Nyassa. A journey of four or five days by "machilla" is quite enough to bring you from Boroma to Angonià. Rev. Father Heiller, the former Superior of Boroma, was sent there to open the Mission. In spite of his advanced age, in less than six months' time he chose a good site, and had a little chapel with

[8] When the revolution broke out in Portugal, the SS. "Salvador" was on her return voyage from Chinde, where she had gone to lay in a stock of provisions for the stations of Boroma, Angonia and Miruru. When she passed by Tete the European mob there seized the steamer and by their own authority declared her and all her cargo "the property of the Republic." As soon as the Superior of Boroma was informed of what had happened to the SS. "Salvador," he protested against such proceedings, and made a complaint to the authorities. The SS. "Salvador" was released, and all her cargo delivered anew to the Mission.

a school and residence built. The native carpenters of Boroma lent great assistance. The natives frequent the Mission in great numbers and this new station seems to be very promising. The climate is excellent; the thermometer falls down to 0° centigrade, a very rare thing in Zambesi.

VI. *Miruru*[9] (Zumbo) is the furthermost station of the Zambesi Mission. It is 700 kilometers from Quelimane and almost on the frontier of the British colony of Rhodesia. The journey from Boroma to Zumbo is made by "machillas," and lasts ten to twelve days. During the whole voyage one meets only once or twice a village in which to spend the night, and during the rest of the voyage one has to pitch one's tent in the open air exposed to the unwelcome visits of Mr. Lion.

The Miruru station, owing to its being so far away from all Europeau centres, is the most promising of all. The missionary feels himself quite at home amidst his poor negroes. Silver or copper coins are not yet current there; things are bought with the exchange of cloth, and the native laborers are also paid in the same way.

Miruru possesses a beautiful church, which was completed only two years ago. Rev. Father Superior was to bless it in his projected visit of 1911, but the ever charitable Portuguese Republic spared him the trouble of this ceremony. The church of the Mission is built of brick and stone. The bricks are prepared and baked in the Mission as well as the lime which is also obtained there.

There are at Miruru two boarding schools: one for boys, and another for girls. The latter was entrusted formerly to good Catholic native women under the control of the missionary. Two years ago the heroic Sisters of St. Joseph of Cluny went to Miruru and took charge of the girls and women. They were five in number and had a weary and uncomfortable journey from Boroma to Miruru. They were accompanied by an experienced coadjutor brother. One night, in

[9] The poor missionaries of Angonià and Miruru stations, so far away from all European centres were very badly acquainted with the exploits of the young Republic. False and alarming news reached them. They were even told that they would be led prisoners to Tete. They deemed it prudent to betake themselves to the neighboring British colonies far away from the claws of the "ever-liberal Republic." In January, 1911, they returned again to their respective stations, thanks to the energetic intervention of Germany and Austria.

spite of their being encircled by over 100 natives, and with blazing fires all around, they were attacked by several lions which were prowling all night. The brother fired the gun during the whole night, and the lions retired only at day-break. Miruru has also numerous secondary stations with a catechist in each. A missionary visits these stations very frequently. There are very good Christian families already established in that Mission, and everything seemed to be very promising when the Revolution broke out in Portugal.

Recommending myself to your holy sacrifices and prayers.

VICTOR de FIGUERIDO, S. J.

THE SCIENCE SUMMER SCHOOL AT GEORGETOWN.

The readers of the WOODSTOCK LETTERS are familiar with the success of the Science Summer School in former years. Whether or not the men at Georgetown this summer upheld the standard raised in former years the reader of this article must judge for himself. And here it is only fair to state that if success crowned our labors, the glory in great part belongs to the Reverend Fathers in charge of the various departments. Later on we will have to speak of the lecture given by Prof. Willis Moore, Chief of the Weather Bureau; of the trip to the Naval Observatory; and of Father Algue's lecture. These three features of the Summer School were due to the management of Father Tondorf, who was in general charge. The course of lectures in Geology tells of the interest displayed by Father Ahern, who conducted these lectures; while the Chemists are eternally grateful to Father Cusick, who was ever ready to aid them, whether it was in the laboratory or in private talks.

On the evening of July 27, Father Tondorf, after invoking the blessing of God on the work of the Summer School, extended a hearty welcome to all in the name of the Rev. President of Georgetown University, who was unable to be present. That the men realized the importance of the work they had undertaken, was evident from the fact that all were anxious to discuss the selection of a suitable text-book for Physics. Two days later this topic was again discussed in a confer-

ence held on Monday, July 29. Father Tondorf, in opening the discussion, pointed out the advantages of Carhart's College Physics. "It contains," the Rev. Father told us, "almost as much as the University Physics, which is rich in good problems, is not over full and requires work." The fact that this subject had been discussed two years ago, that most of the men present had found it a suitable text-book and that Carhart's College Physics has been introduced into Woodstock as a text-book, rendered the selection much easier than it might have been, and it was unanimously decided that Carhart's College Physics was the most suitable text-book for our course.

In addition to this conference, two others on topics no less vital to the interest of our colleges, were held. On Tuesday, August 6, Father Tondorf convened the physicists to discuss the question of a text-book for Laboratory Physics, and it was decided that the men should draw up a list of experiments most suitable to our Laboratories. This list is then to be sent to Father Tondorf, who will make his choice and edit a pamphlet. On Friday, August 16, Father Tondorf conducted a conference, which aroused much enthusiasm on the part of all. The question was one of the greatest importance to all our colleges, namely, the teaching of Mathematics. Should we use the lecture system or the drill system? There are many of the opinion that our students of Trigonometry and Analytical Geometry are too old for the drill system, and yet, as Father Tondorf pointed out, the system proved very beneficial to gray-haired men following a University course. The advantages of having one man devoted to the teaching of Mathematics; of having the boys give the prelection; of having the repetition immediately after the lecture, were discussed and met with general approval.

Monday, July 29, marked the beginning in the lectures on Geology. This course, which was conducted by Father Ahern, proved to be one of the most popular of the session. The dates and subject matter of the lectures, were as follows:

July 29–31 and August 2.—Elementary Mineralogy.
August 3.—Lithology.
August 5.—Explanation of the Construction and Use of Topographic Maps, and Exhibition of the Apparatus; Books and Lantern Slides described in Father Ahern's articles in

The Teacher's Review (April and July, 1912).

August 10.—Geological Work of Snow and Ice, including Glaciers and of Oceans.

August 12.—Diastrophism, Earthquakes and Volcanoes.

August 14.—Teaching of Historical Geology.

August 16.—Cephalopods.

August 21.—Geological Maps.

In addition to these lectures, which were given at 8.30 A. M., in the Physics room, Father Ahern also conducted a course in Paleontology, from 11.00 A. M. to 12.00, noon.

August 3.—General View of Paleontological Classification.

August 9.—The Family of the Echinodermata.

August 12.—Zermes and Molluchoidea.

August 14.—Arthropoda and Mollusca.

On the evening of August 12, Father Ahern delivered a very instructive lecture on "The Geological History of Niagara Falls." The lecture, which was profusely illustrated, was attended by the Community. "The Geological Evidences of the Biblical Flood," furnished the topic of a similar lecture on the evening of August 15, while "Geology and the Antiquity of Man," was presented on August 16. The trips to Luray Cavern; to Seat Pleasant, Md., and to Cumberland, afforded the Geologists the opportunity to study the various phenomena in their original settings and to obtain many valuable fossils.

The presence of Father Algué in Washington afforded us an opportunity of hearing what is being done in the Phillipines. Father Algué, whose work in the Islands has won for him the greatest confidence from the ships of all nations, and whose word on the storms in the East is law, was in this country to introduce his Baro-Cyclonometer in all our Battle-Ships of the North Atlantic Squadron. This instrument, whose worth has been proved by fifteen years of use, formed the subject of a very interesting lecture delivered by Father Algue on the evening of August 2. Nor must we forget the scholarly lecture delivered for our benefit by Professor Willis Moore, Chief of the Weather Bureau, on July 31. After explaining the workings of the Bureau under his charge, Professor Moore launched into a descriptive and very exhaustive account of cyclones, torna-

does and hurricanes. In the course of this part of his talk, he informed us of the steps which are being taken to compute the Weather Map of the Atlantic Ocean. This plan has so far met with the approval of the International Meteorologists, that a wireless message sent by a ship, which has made the observation is to take precedence over any call other than the distress call. In the second part of the lecture which lasted from 11.50 A. M. to 1.15 P. M., Professor Moore showed us the International Weather Maps and explained many storms which have passed over the whole Northern Hemisphere. This lecture was all the more noteworthy, as it afforded all an opportunity to meet such men as Mr. Bowie, Forecaster; Mr. Humphreys, Chief Physicist; Mr. Heiskell, Chief of the Marine Service; Mr. Williams, Assistant Chief; Mr. Marvin, Chief of the Instrument Division; Mr. Carrol, Chief Clerk.

Nor were the Chemists idle. Each day they were in the laboratory. The more experienced devoted their time to Organic and Analytical Chemistry, while the two new Chemists, under the direction of Father Cusick, devoted their time to the preparation of experiments in General Chemistry. On July 30, Father Cusick showed a simple method of preparing Sulphuretted Hydrogen, and on the same day, Father Ahern demonstrated an easy way of determining the amount of Oxygen in the air. The two hours spent with Rev. Geo. Coyle, S. J., of Holy Cross College, on August 12, were very beneficial to all. Father Coyle cleared up many difficulties which the men had met with in the teaching of Analytical Chemistry.

On August 1, Father Tondorf showed the workings of the Georgetown Observatory, and on August 14, Father Selga explained the construction and use of the Sextant.

J. P. GALLAGHER, S. J.

THE CATHOLIC REVIVAL IN FRANCE.

From among the numerous signs of the times which embolden us to write under the above heading we shall here chose mainly those that affect more immediately the Society.

The Province of Champagne remains, one may say, prosperous. It is keeping nearly all its students in three or four colleges on the Belgian frontier and receives from them a fair supply of vocations. It has moreover opened half a dozen houses for retreats, all sources of immense blessings. The Province of Lyons too has flourishing colleges across the Alps in Italy and across the Mediterranean at Cairo, Alexandria and Beyrout. Its novitiate is this year blessed with a good reinforcement. Paris keeps up pretty well, despite a rather high mortality. The Province of Toulouse has finally lost Tivoli, its college at Bordeaux, and is losing the Caousou, its college at Toulouse, but maintains, despite expulsions and law-suits, the college at Sarlat. The students of the latter rival both in number and application their predecessors of better days, and will, it is hoped, keep up the reputation of their *alma mater* in point of vocations to the Society. Ours form practically the entire staff, at present,[1] and the city population is as sympathetic as ever. On the other hand the same Province has now a college at Florennes in Belgium, and one at Hernani in Spain, and it would enlarge the latter but for the cloudy sky of Spanish politics.

Looking now at statistics for the four Provinces and the eight Missions of the French Assistancy, our impression and hopefulness is entirely confirmed. Comparing 1900 and 1910, we see that the Priests and Scholastics together have on the whole increased by 84, but with a decrease of 34 in Europe and an increase of 118 in the Missions. As to Lay Brothers, the net decrease for the decade was 80, but with an increase of 16 in the Missions and a decrease of 96 in Europe. The intermediate figures, those for 1905, merely confirm the general tendency: a tendency of decrease both for clerical and lay members of the Society in Europe but of satisfactory increase all round in the Missions,

NOTE.—*References:* Private Letters from our French houses, some typed in the *Zerbi d'Europe*, and the foot-notes of the article.—*J. C. Houpert, of the Toulouse Province, Manresa House, Ranshi, India.*

[1] See the latest Province Catalogue.

an increase which exceeds the decrease in Europe and puts thus the numbers for the whole Assistancy on an ascending curve, if not for the Lay Brothers, at least for the Priests and Scholastics.

We subjoin here the figures for 1900, 1905 and 1910 as gathered from the Province Catalogues:—

NUMERICAL VARIATION OF THE FRENCH ASSISTANCY IN THE DECADE 1900–1910.

	Distribution	Clerics			Lay Brothers
		Priests	Scholastics	Total	
1900	In Europe	1199	555	1754	545
	In Missions	462	151	613	174
	Total	1661	706	2367	719
1905	In Europe	1148	540	1688	494
	In Missions	540	182	722	184
	Total	1688	722	2410	678
1910	In Europe	1151	569	1720	449
	In Missions	602	129	731	190
	Total	1753	698	2451	639

Thus the gainer on the whole has been the Mission Field, and rightly so; for, there, the work increases every year and most of the Missions are still undermanned.[1] In Europe, on the other hand, the Society is heavily handicapped as regards college education, that organ of the modern apostolate so necessary, in the words of Mgr. d'Hulst, "to make the Catholics more learned and the learned more Catholic."

Yet, all over France the Fathers find daily work to do among the secular clergy and the youth of the land. Several are on the staff of diocesan seminaries or Catholic universities, and two of them, Fathers du Boys and de Zabrum, are now spiritual Fathers in the colleges of Bordeaux and Toulouse. As to the social works and lay associations helped on by Ours, they are not all sailing over unruffled seas. Several periodicals, some of them organs of ex-Jesuits, who feed on the carcass of dead modernism and put themselves up as genuine Catholics—others say ultra-Catholic or more Catholic than the Pope—make at times flank attacks and find that neither the senior Catholic champion, Count Albert de Mun, nor the *Patriotic League of*

[1] In 1910, one-third, 34 p. c., of the priests of the French Assistancy were in its Foreign Missions.

French Ladies, nor the *Catholic Association of French Youth* are Catholic enough. They call them liberal. Happily all polemics are avoided by the other party—a disappointing policy for those who wish to live on discussions. Already that daily of long standing, *L'Univers*, would have succumbed but for the saving hand of a group of ultra-royalists, a circumstance that will not increase its circulation.[1]

Now after these generalities let us come to more concrete details.

LAYMEN'S RETREATS AND MISSIONS.

The Province of Toulouse has lately added two more houses for retreats, at Pau and Le Puy to those it had already, i. e., *La Bastiole* near Montauban and *La Barde* near Périguex. In the *Ave Maria* House of Warducques, held by the diocesan clergy, but where Ours often preach, forty-five retreats were given last year. Father Masquelier alone gave 13 in the same year and sends annually some fifteen exercitants into a Seminary or an Apostolic School. Fathers Bessieres and Pechdo write about their lenten work in the little town of Lectoure.

"Of the many missions we have given this is the best and most consoling. It was hard work: an evening sermon every day in the former cathedral and now and then out in the country, in addition to retreats for children, young people, men and mothers. We began by one for the children: eight days, three instructions a day, between 200 and 250 participants. At the end, institution of a *Eucharistic League* in six sections: the daily, bi-weekly, weekly and monthly Communion. At the outset 100 children joined: ten chose the first section and respectively thirty-seven, thirty and twenty-three the others. At the first meeting of the League we told the first section: 'By the end of the week your section should have doubled, and number twenty. Set to work, it is your look-out.' At the end of the week we ask: 'The boys' League, how many members gained?—five, And the girls' League?—two.' Well done; and now, who has preached to his papa to make him come to his Easter duties? Some hands go up. In fact that domestic apostolate was pushed on during the whole mission with good results. Here is one instance.

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[1] *Gerbe d'Europe*, July 1912, p. 1–9.

"A gentleman comes to the Sacristy, moved and agitated: 'Kindly hear my confession. It is now ten years since' . . . &c. His son, a boy of twelve, student in a neutral school, but a daily communicant and vice-president of the League had made the position untenable at home. And now dad has yielded and is happy, and no less so than his son Charles.

"The dean of the Church told us repeatedly: 'This League of yours will be the lasting fruit of the whole mission. It is what I sought for years without finding.' Of course the League was expanded and includes now young men and married people. In addition we instituted an Athletic Society and a Study Circle for young men.

"An instance more to show how conversions hang sometimes by a hair. After the eleventh hour, during the Mass on Easter Sunday, writes Father Bessieres, a curate comes and tells me: 'Down there in St. Joseph's chapel you will find a big fish. He is late by fifty years and not yet ready; but, aware of a possible turn of affairs, he has taken no breakfast. Go and catch him.' I go immediately and we shake hands: How do you do, dear sir. Not all right, Father. Why! of course, since you do not fulfil your Easter duty. Come along, it will put sunshine into your soul. Look at the nave full of men. You alone are missing. Too late now . . . Never too late to do well; come we shall talk in the neighboring chapel. I take him by the hand and then: Kneel on this priedieu, it will do as well. Is it a very long time since . . . Yes, some forty-five or fifty years; but, mind, Father, I have not come for confession! Fifty years! my dear friend, yet you surely said some prayer occasionally? . . . and so on. And after an account of his life: 'Well, now a good act of contrition and it is done.' The gentleman recites the act. 'Now let us say together the penance and then you go to Communion.' But I shall come too late. No, follow those men who just go to the Holy Table. And so he did.

"The rural mission too was a success. It was the Gospel narrative over again: in the open air, and the full evening breeze, before 200 country people, flocking four or five miles around, while the farm dogs bark in the neighborhood and the stars twinkle in the sky.

"During the last week a Father visited the sick and the stragglers. So many persons would make their confession who cannot or dare not come to church!

"When audiences of 1200, 1500 or 2000 persons are found standing on their feet for an hour or two in a church too small to hold them all, whereas a month before the sanctuary was usually empty, one may judge of the abundance of the harvest. But, concludes Father Bessieres, how few the laborers! How few live *for* souls, not merely *among* them.

"If we, Jesuits, are eager for this work, and if we form homogeneous groups, we are the best equipped for methodic and thorough work. Young men hasten to come. Do not fear indulging in great apostolic plans. It is our dreams of yore which now become reality."

LITERARY WORKS.

Besides the Life of Suarez, in two volumes, by Father R. de Scorraills, now on the eve of publication, and *The Theology of St. Paul*,[1] an epoch making work of Father F. Peat, let us mention *Christus, Manuel d'historice Religions*,[2] by T. Huby, S. J., in collaboration with ten Fathers of the Society and four other specialists. It is the Catholic answer, in the shape of a handy, elegant text book, to *Orpheus*, *Histoire générale des Religious*[3] by Salomon Reinach, for whom Religion is "an aggregate of scruples, of unreasonable restraints, founded on illusion and cramping men's faculties." *Christus*, on the other hand, will guide all fair minded people through the labyrinth of that much abused of new sciences, the Comparative History of Religions, and its 430 last pages, on the religion of Israel and of Christ, will appeal to every one who has eyes to see.

Another far-reaching enterprise, begun in 1903, is the *Action populaire*[4]—not to be confounded with the *Action Libérale* and the *Action Française*—a publishing concern and a world-wide information bureau for "Catholic Social Action" only. Its staff consists of a general Director, Father G. Desbuquois, S. J., twelve editors, a committee of ten for clerical work, three travellers and 200 correspondents all over the world. The hall-mark of the whole propaganda is "the predominance given to the social doctrines most indica-

(1) F. Peat, S. J., *La Théologie de St. Paul.* Paris, Beauchesne, 2 vols.

(2) Paris, Beauchesne, 1912, 16⁰ XX–1036 pp., thin Bible paper, 7 francs.

(3) Paris, 1909.

(4) Rheims, 5 Rue des Trois Raisinets.

tive of the guidance of the Catholic Church." "The Church, now more free in France and therefore stronger, lives amid a people betrayed by its political leaders. Let the disestablished church of the forsaken multitude combine and the victory is certain. Let us no longer keep social and religious propaganda on parallel lines. Let the people defend the Church, and let the Church reconstruct the people."[1]

In consequence the pregnant theological principle and ideal of *the social kingdom of Jesus Christ* is ever pushed to the fore in the pulpit, the press, the platform. The channel, the organ by which this principle is to become, so to say, incarnate in the masses is the spirit of association. But a wise procedure is necessary which consists in the preliminary creation of Study Circles and Executive Committees, in a word of an *élite* or groups of picked men; for, here, as everywhere in the world, in the socialist, masonic and rationalist camp as well, *the chosen few lead the gregarious many*. These leaders are formed by oral teaching and the written word. A legion of publications[2] is already in the market, thus *a*) for Catholic Social Action, *Le Mouvement Social*, an international polyglot Monthly; monthly pamphlets; *La Revue Verte*, a Bi-monthly; *La Vie Syndicale*, a Monthly; *Actes Sociaux*, a Serial; Annuals such as *L' Annee Sociale Internationale*, *Le Guide Social*, and a Calendar in three different editions and 100,000 copies. *b*) For the Catholic religious action, *Plans et Documents*, a Serial for Study Circles; periodic pamphlets; *Le Recintement Sacerdotal*, a Quarterly; *Exercices de St. Ignace*, a Bi-monthly; *Association di Familles*, a Serial; and an annual *Guide de l'Action Religeuse*. Other publications or monographs condense the teachings of experience and supply directions. Such are:—*Le Manuel Social Pratique*, *Prêtres de France*, *Paysans de France*, *Françaises*, *Les Congrês Ouvriers*, *Pages Sociales*, *Les Patronages*, &c., &c.

All the bishops of France and many others cordially appreciate the splendid initiative of the *Action Populaire* and friends and foes admire its fairness and competency. But the task in hand is an immense one. The acceptance of Catholic social principles is an easy

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[1] *Manuel Social Pratique*, Introduction and *Christus*, p. 945-957.

[2] See *Catalogue de l'action Populaire*, 1911, 8° 48 pp. and T. Hernaman, *Catholic Social Action in France*, London C. T. S.

matter, but their application to concrete cases demands wide investigation and careful study. "After an epoch of unheard-of transformations in the industrial order," says the *Association Catholique*, "we are groping in a world of new relations which receive but little illumination from justice and from science. The issues at stake bring one into touch with all conditions and grades of society. Capital and labor must come to a compromise and the aristocracy of rank and wealth must needs take the working classes into its confidence. This may be no easy task at times. The German *Volksverein* is favored by a large body of earnest, practical Catholics, whereas in France and England Catholic social principles appeal as yet only to a small minority. Yet the force of numbers is essential for the building up of a truly Christian society.

ANOTHER SIGN OF THE TIMES.

Brother Andrew Besquent, S. J., is now exhibiting in Paris another of his master-pieces, a statue of Bl. Joan of Arc. The work in marble is destined for the Cathedral of Le Puy and that diocese has subscribed 12000 francs for it. It will be remembered that the same artist received in 1908 the gold medal of the *Salon des Artistes Français* for a statue of his, *the Priesthood.* Among his works are the colossal statue of St. Joseph with the Infant Jesus, fourteen meters in height or twenty-two with the pedestal, which crowns a hill-top near Le Puy; the statues of St. Ignatius and St. Francis Xavier and some fifteen bas-reliefs, all in the basilica of Montmartre; a young Roman martyr mauled by a panther; the head of St. Agnes, a bust of Bourdaloue with a pair of keen eyes and an animated face—to do away with a legend; a bust of Count de Mun, &c., &c. The Brother—who is now past sixty and likely will not read this page—has kept an admirable simplicity, leads a retired life and does "all for God," drawing from the source of the higest inspiration that sincerity and marked originality so often missed in contemporary works. "Your religious convictions," his fellow artists have told him, "make you superior to us; you attain an ideal which is beyond our reach."

In connection with Bl. Joan of Arc it must be added that the 5th Centenary of her birth was duly celebrated last May by the faithful of Paris and throughout France. An immense crowd attended the festivity at Notre Dame. It is even said that the Brothers in

the Lodges are considering whether they should be taught patriotism by the clericals, or not rather make the annual feast of the Blessed Martyr a national and official one.

CATHOLIC SOCIAL WORKS IN FRANCE IN 1911.

Several congresses and "social days" dealt with workmen's pensions, the determination of a minimum pay for working women and the suppression of Sunday work and night work. French workmen's syndicates, hardly comparable as yet to those of Belgium, Germany, Holland and Italy, were greatly promoted by the social triduum held at Rheins in August by the *Action Populaire*. Preference was shown for Unions openly Catholic, as they are in Belgium, and are to be in Italy, because in France the majority are Catholic, though not practicing their Faith; whereas in countries like Holland, Germany and Austria interdenominational syndicates are admissible on account of the large body of non-Catholics. Catholic rural works had their "rural social week" last December at Lyons and institutions are multiplying. The single district of Lozère has now forty mutual insurances and twenty-five for Cattle. Count Albert de Mun has started a campaign to impart to the parochial circles and to Catholic lay associations in general a greater share of home rule, of the missionary spirit and of professional knowledge.

PRIMARY EDUCATION IN FRANCE AND ALGERIA.

In 1911 the 71,491 Government primary schools had 4,136,000 pupils, showing an increase over 1910 of 3.1 per mille for the schools and of 17.3 per mille for the pupils.

On the other hand the 14,429 primary schools under private management had 960,700 pupils, showing an increase over 1910 of 9 per mille for the schools and of 28 per mille for the pupils; in other words Catholic primary education has made greater progress last year than its Godless anti-Christian rival.

THE EVANGELIZATION OF THE FRENCH CAPITAL.

The three and a half million Catholics of Paris fall into two categories: the greater number, that of born Catholics and a minority, viz., the born and practicing Catholics. If many of the former are indifferent, many more became so for want of adequate administration. Whereas in the United States there is, on an average,

one priest for every 1000 faithful, two parishes of Paris had, in 1901, one priest for 2000 souls; thirty-eight parishes had one for every 5000, and three had one for every 15,000. And there was a lack not of priests only, but also of places of worship. As a result, statistics for the period 1883 to 1903 show that with a mortality of 53,000 per annum, 10,000 persons or 19 per cent died and were buried without the ministrations of the Church.

"The diocese of Paris," said Cardinal Richard in 1905, "is a Mission among pagans . . . Whilst Paris scatters its wealth over the whole world and helps every work of charity, humanity and religion, it forgets its own destitution of the helps of religion."

Happier days are now dawning. In many suburbs Catholic laymen do pioneer work, and start social institutions, and erect auxiliary chapels. All along, the clergy help; for, *Ecclesia est propter homines* and people must be made to understand that Catholic principles promote the temporal as well as the eternal interests of those who profess them. In the last ten years twenty-one new parishes have been created and Cardinal Amette has plans ready for some forty more to be erected in the next decade. A twofold policy is found to be most successful: the grouping of the people according to their origin and according to their profession. Each parish will have a lay committee, selected by the clergy and destined to promote every enterprise useful to the moral, social and religious welfare of the people. At the diocesan congress of 1911, sixty-seven of such committees were reported, and they all work under the general direction of a diocesan committee. On the other hand the recruiting of the clergy presents a strange problem. Before 1903 every year about a hundred boys entered the Preparatory Seminary; but in 1903 only sixty, and immediately after the separation, from 1905 to 1907, only sixteen per annum. But since 1908 there has been an improvement, and in the current year 102 new candidates have been admitted. But last year only eleven priests were ordained and fewer still are getting ready for the next two years.

FRANCE AND THE FOREIGN MISSIONS.

Here, too, we may find sure signs of a coming French Catholic restoration. The highest amount of contributions for the last ninety years to the *Propagation of the Faith* has been made in 1911, and, of these 7,274,000

francs, no less than 3,026,000 or over two-fifths came from France. Also of the ten dioceses of the world (including New York and Boston) that contributed most, five were French. In its thirty-three Asiatic Missions the Parisian Congregation for Foreign Missions has in 1911 baptized almost a quarter million souls (228,378), among them being 33,000 adults and 140,000 children of non-Christians. The 476 White Fathers, founded by Cardinal Lavigerie, and the 200 missionary Sisters of Our Lady of Africa have now in their eight Vicariates of Central Africa 157,000 baptized Christians and 198,000 Catechumens, together with 1509 schools and 56,000 pupils. If we added up all that French Missionary institutions are doing in the five continents for the expansion of the kingdom of Christ, the results would fill every Catholic heart with admiration. The French Jesuit Missions too are prospering. Actually some eight candidates, an unusual number, apply for the Mission of Trichinopoly in Southern India. The procurator of that Mission held last April, in Paris, a charity bazaar, yielding some 12,000 francs, and he finds every year many thousand francs more among the Catholics of France. So also does a Jesuit procurator for Central Madagascar; and the Manager of the Beyrout Jesuit University, being in need of a million francs or so for additions and expansions, found many doors and purses unexpectedly open to him, even among French Cabinet Ministers. The Governor of Madagascar, in an interview with the Rev. Father Superior, showed himself personally most favorable to the Mission, but *propter metum Judæorum* and for the sake of greater liberty of action, recommended great prudence and discretion.

To sum up: readers who have followed us thus far will, we think, be justified in carrying away an impression of well founded hopefulness and a determination of helping by what means they can, a Catholic restoration of the highest importance, both for the world at large and primarliy for the eldest daughter of the Church.

J. C. HOUPERT, S. J.

SOME JESUIT CATECHISTS AND CATECHISMS.

The teaching of Catechism is a work which the whole Society of Jesus has very much at heart. By profession every Jesuit is a Catechist, for with this duty, as we shall see, devolving in a special manner on priest and scholastic, even the lay brother is bid by his rule, to try, when opportunity offers, to lead his neighbor to a better life, and by counsel and exhortation to encourage him to good works, especially to confession. According to the comprehensive definition of Monseigneur Dupanloup, such counsel and exhortation are parts of the properly understood duties of a Catechist. To this subject of teaching Catechism, St. Ignatius returns again and again in many chapters of his voluminous Constitutions. Successive Fathers Generals and General Congregations have reaffirmed their Founder's solemn precepts in this regard, till it may be said that to teach Catechism to the young and the ignorant is well nigh an essential, certainly a substantial characteristic of the Institute of the Society. Let me give a few citations and facts that serve to show the importance attached by the Society of Jesus to this form of religious instruction. I draw them from two sources—Papal documents and the Jesuit Constitutions.

The Bulls of Paul III and Julius III establishing and confirming the new Society of Jesus expressly mention that one of its principal functions is to teach the first elements of religion to children and the uneducated, a function which, as Paul III remarks, "is at first sight less brilliant and yet none is more fruitful in edification to the neighbor or affords to the Catechists themselves a better field for the exercise of charity and humility." About three quarters of a century later on September 27, 1622. Pope Gregory XV issued a Brief, praising the zeal and success of the Society in teaching Catechism and granting many and rich indulgences to both teachers and pupils.

Urban VIII, in the Bull of Canonization of St. Ignatius, sets down as one of the chief glories of the Saint, that "from the very beginning of his conversion he made it his greatest care and the object of his earnest

zeal to teach the Christian Doctrine to the uneducated and young." Among the six chief experiments, as they are called, which test a Jesuit novice's solid virtue and his fitness for his future life-work, the thirty days' retreat, the thirty days of menial employment in hospital or kitchen, the thirty days of begging his way from place to place where, as in Catholic countries, this exercise is practicable, of equal formative importance and placed side by side with these, is the experiment of teaching Catechism, and it is one of the prescribed duties of the Master of Novices to train his Novices in the best methods of doing this. The final vows of every Jesuit priest contain an explicit promise with almost the force of an additional and distinct vow, of special devotedness to this humble ministry, and within a year after their pronouncing, they are bound by rule to teach the Catechism for forty days. The same obligation is laid upon every Rector within a year of his induction into office. The gloss or official declaration on this part of the Constitution is of interest as giving the twofold reason for this legislation. It was as follows: The reason why there is mention in the formula of the vows of the teaching of children is to commend in a special manner this holy exercise and to have it attended to with greater devotedness on account of the singular service which is rendered by it to God for the help of souls; and because it can more easily be overlooked and pass into desuetude than other more showy ministries, such as preaching, etc." What an insight there is into human nature in this second clause! Finally, to omit many other passages of the Constitutions which speak of the necessity, the utility, the merit, the method of teaching Catechism to the young and the ignorant, the Provincial in his annual visitation of each house is to to make diligent inquiry—de vigilantia in puerorum ac rudium in doctrina Christiana institutione—"about the watchful zeal of his subjects in this work of training the young and the ignorant in the knowledge of the Christian religion." It is clear, then, I think, in what esteem the Society of Jesus holds the work. And the Society has lived up to the letter and spirit of its legislation in this respect.

St. Ignatius of Loyola, even when General of his Order, exercising this ministry, St. Francis Borgia going across the fields of Spain, a little bell in his hand, to call the children and to teach them the knowledge

and love of their religion, Laynez and Salmeron in the intervals between the sessions of the Council of Trent of which they were the shining lights, engaged in this same humble occupation, these are not exceptions, but only more brilliant and better known examples of the Society's constant and unvarying tradition in this regard from the first days of its inception down to the present time. Cardinal Bellarmine, S. J., the greatest theologian of his age, when Archbishop of Capua, was wont to assemble the children in his Cathedral, conduct the Catechism himself, and distribute prizes to those who gave the best and readiest answers. From time to time he brought his priests together at the Archiepiscopal residence to trace for them the rules they should follow in acquitting themselves of this function; and not content with this, he went into the different parish churches, and there in person, in the presence of the pastors, gave a practical demonstration of the fatherly methods which touched and won all hearts. An incident related by the Cardinal's biographer, Father Frizon, shows the need there existed for such instruction as well as a reason which influenced Bellarmine in giving to it so prominent a place in the program of his episcopal duties. It was Holy Thursday, and in imitation of the Divine Master, he was about to kneel to wash the feet of twelve poor men. At their head was an old man, a hundred years of age. The Cardinal, deeply affected by the sight, addressed to him a few kind words of encouragement, to employ well the remaining years of so long a life the better to merit the longer life of etrnity. He then expressed a wish to hear him recite the Creed. The old man replied in all openness, that he did not know it, adding that he had not forgotten it on account of his advanced age, but that he had never learned it. At these words, Bellarmine was seized with a kind of horror, which the old man could not fail to notice. "How could I know it," he asked, "if no one ever taught me." The excuse but intensified the grief of the Archbishop, who choked with tears, was able only after the lapse of some minutes to give expression to his feelings. We must not however from this single incident frame a sweeping indictment of the clergy of Capua. We may cast a stone when we have moral certainty that our own cities conceal no such example of ignorance.

The world at large, Protestant as well as Catholic, looks up to St. Francis Xavier as a marvellous missioner

and traveller, as a preacher of deepest learning and unsurpassed eloquence, as a thaumaturgus whose miracles equal in number and splendor those performed by the Apostles, as a man of much prayer and appalling austerity of life, and while we may admit all these as a part and preparation for his work, the work itself in its last and complete analysis is simply that of a Catechist and nothing more. On the long and stormy voyage from Portugal to India, his scholars were the sailors and passengers, an unruly crowd whom only his infinite patience and kindliness brought to learn the neglected duties of their religion. On his arrival at Goa his first step in the reformation of that corrupt city, was to go up and down the streets and highways ringing a little bell to call the children and servants to the Christian Doctrine, and marching at their head to lead them to Our Lady's Church, singing aloud the Catechism to them, to which he added a clear explanation of the different articles in language adapted to the capacity of his hearers. Among the Paravas, on the Fishery Coast, at Valaçea and Malabar, Cape Comorin, the Moloccas in Japan, it is always and ever the same story—the Catechism. His letters to St. Ignatius and his brethren in Europe are full of the same thought; it is the work to which those who come to his assistance will be applied, and in his more frequent and detailed communications of instruction and direction with Father Gaspar Baertz all that he says may be reduced to two points—baptize the babies and explain the Catechism to the children. "Trust my experience," he writes, "all of any moment that we can do among this nation, (the people of the Comorin coast), all that is worth our labor, comes in the end to these two kinds of service, baptizing infants and teaching the children who have any capacity for learning: So I would enjoin upon you to look after this second with as much diligence as the first, and even greater. I mean that you take all most efficient care that the instruction of children goes on without intermission." Of what this teaching consisted and the manner of imparting it, are best described in the words of St. Francis Xavier himself. "Then in the hearing of all, I began by calling on the name of the Most Holy Trinity, Father, Son and Holy Ghost, and I recited aloud the Lord's Prayer, the Hail Mary and the Creed in the language of the country. They all followed me in the same words, and delighted in it

wonderfully. Then I repeated the Creed by myself, dwelling upon each article singly. Then I asked them as to each article, whether they believed it unhesitatingly; and all with a loud voice and their hands crossed over their hearts, professed aloud that they truly believed. I take care to make them repeat the Creed oftener than the other prayers; and I tell them that those who believe all that is contained therein are called Christians. After explaining the Creed, I go on to the Commandments, teaching them that the Christian law is contained in those ten precepts, and that every one who observes them all faithfully is a good and true Christian, and is certain of eternal salvation, and that on the other hand, he who neglects a single one of them is a bad Christian, and will be cast into hell unless he is truly penitent for his sin. Converts and heathen alike are astonished at all this, which shows them the holiness of the Christian law, its perfect consistency with itself and its agreement with reason. After this I recite our principal prayers, as the Our Father and the Hail Mary, and they say them after me. Then we go back to the Creed, adding the Our Father and Hail Mary after each article, with a short hymn, for when I have recited the first article, I sing in their language, 'Jesus, Son of the living God, grant us the grace to believe firmly this first article of Your faith; and that we may obtain this from You, we offer You this prayer taught us by Yourself.' Then we add this second invocation: 'Holy Mary, Mother of Our Lord Jesus Christ, obtain for us from your most sweet Son, that we may believe without hesitation this article of the Christian faith.' We do the same after all the other eleven articles. We teach them the commandments in the following way. After we have sung the first which enjoins the love of God, we pray thus: 'Jesus Christ, Son of the living God, grant us the grace to love Thee above all things;' and then we say for this intention the Lord's Prayer. Then we all say together 'Holy Mary, Mother of Jesus Christ; obtain for us from your Son the grace to observe perfectly the first of His Commandments,' and then we say the Hail Mary. So we go on through the other nine Commandments, changing the words of our little invocation as occasion requires. Thus I accustom them to ask for these graces with the ordinary prayer of the Church, and I tell them at the same time that if they obtain these, they will have all other things that they

can wish for more abundantly than they would be able to ask for them. I make them all, and particularly those who are to be baptized, repeat the confiteor. These last I question after each article of the Creed as it is recited, whether they believe it firmly, and after they have answered yes, I give them an instruction in their own language, explaining the chief heads of the Christian religion and the duties necessary to salvation. Last of all I admit them thus prepared to baptism. The instruction is ended by the *Salve Regina*, begging the aid and help of our Blessed Lady." After speaking of other matters, the Saint goes on to say: "I have charged these children to teach the rudiments of Christian Doctrine to the ignorant in private houses, in the streets and the crossings. As soon as I see that this has been well started in one village, I go on to another and give the same instructions and the same commission to the children, and I go through in succession the whole number of their villages. When I have done this and am going away, I leave in each place a copy of the Christian Doctrine, and tell all those who know how to write to copy it out, and all the others are to learn it by heart and to recite it from memory every day."

What impresses us most in this remarkable document is the thoroughness with which St. Francis Xavier instructed his prospective converts, his insistence on the full understanding of the Creed and the need of prayer to obtain and retain the priceless gift of faith. It enables us to understand what we are told by missionaries of a later date with respect to the thorough knowledge of the Catholic faith which these Christians were found to possess. But this after all was but the beginning of the instructions, and the crown and the secret of his enduring success was in this, that he raised up and established a race of native Catechists to perpetuate the work he had commenced. This is the underlying working principle of his system, his inspired plan, if we may call it such. Each village had its chief Catechist and his assistants, liberally paid out of the alms he had collected for this purpose, whose duty it was, in the absence of a priest, to baptize new-born infants, to publish marriages and to preside at the daily Catechism and prayers. The programme prescribed for these meetings closely resembles his own first instruction on entering a heathen village. The recitation of the Creed, the Our Father and the Hail Mary, the

Acts of Faith, Hope, Charity and Contrition, the reading of the Summary of the Christian Doctrine he had left them in writing, prayer to the Holy Ghost for His seven gifts, and a plain, simple instruction by the head Catechist on some particular truth or on some virtue, or one of the sacraments or the doctrine of prayer, adding an example or story to illustrate these teachings. The meeting closed with the public recitation of the Confiteor, the Catechist meantime bidding the people make interior acts of sorrow for sin for the love of God, then three Hail Marys, one for the absent, the others for varying particular intentions.

In his Rules for the Missioners, written in February, 1548, St. Francis Xavier gives these Fathers advice, the principle of whose application is as useful to-day as in those distant times. After insisting again on the vital importance of using the greatest care in instructing the children, he thus continues: "By this I mean that you are to take care that this is done by others, for it is quite clear that you cannot do it yourselves. You ought not to have a fixed and permanent home in any one single village, but to be always free and ready to pass to all spots, one after another, and watch over the increase of the Church in these parts by visiting and making the round of the whole country, which very much needs such vigilance. Thus you cannot find time for the attention necessary to the holding of schools everywhere, day after day. So you must appoint in each village or station fitting teachers, as we have already arranged, and these must assemble the children every day at a certain time and place, and teach and drive into them the elements of reading and of religion and the prayers which all must know by heart. And that this may be done with greater exactness, you must never omit, whenever in your rounds you visit any particular village, to have all the children assembled, and to make them give an account, in the presence of their teachers, of what they have learned, so as to put to the proof their diligence as well as that of their teachers, taking careful notice how much of the sacred prayers each one can recite without a mistake, and how far each one has got in learning and understanding the Catechism. And you must give out that you will soon come back again to measure how far they shall have advanced beyond what they have now attained to, in proportion to the interval of time which will have

elapsed, and that you will judge from that who has been working hard and who has been idle. The expectation of your visit will sharpen the industry both of the teachers and the scholars."

History shows the value and efficiency of the system inaugurated by St. Francis Xavier and followed by his successors. Of this Japan is a striking example. Centuries after the empire had been closed to priests and bishops, within a period of time when more than one European nation had almost entirely lost the faith, in not a few of the Japanese villages, without sacraments save that of baptism, Christian doctrine still flourished in all its integrity, Christian morality was still fruitful in purity and innocence, Christian devotions were still practised and in honor. Through all the years of abandonment and darkness, the torch of Catholic faith still burned brightly and persecution had not availed to quench its light. Whose the hand that held it aloft, whose the care to keep alive its sacred fire? The Catechists; and their teaching, handed down from generation to generation, made of these Japanese natives, poor in all things save their faith, a royal priesthood and a chosen nation. In the Ordo of the Foreign Missions there is a special feast on March 17th, to celebrate the rediscovery of these traces of the ancient religion in Japan in 1865, the Epiphany, the revelation of the glory, and the triumph of the Christian Catechist.

There were many Catechisms whose authors were members of the Society. Roughly speaking, these number about 200, including nearly every conceivable form and size, and printed in every known language, from what we would call the penny Catechism to those larger works whose scope and comprehensiveness distinguish them only in name from theological treatises, Catechisms for the blind, guides for Catechists, Catechisms in verse, pictorial Catechisms, and that precious souvenir of the dying days of Blessed Peter Canisius—the Catechism "with the words all divided into syllables, to assist" as he says in his preface, "the dear young children in learning to read, which will then be of great service to them in learning to write." Only mentioning such Catechisms as Deharbe and Wilmers with which you are all familiar, I will confine my attention to the first great Catechisms of the Society—those namely of Blessed Peter Canisius and Cardinal

Bellarmine. They are unfortunately too little known in this country, and yet they are surpassed by no Catechisms of later date, and certainly have not been equalled by them in universality of their diffusion, in the good effected; in the number of editions, in translations into all the different languages of the known world. First in order of time, antedating by ten years the Roman Catechism or Catechism of the Council of Trent, is the Catechism written by Blessed Canisius. Its history possesses more than a passing interest.

"If Peter Canisius" says one of his biographers, "had done nothing more for the interests of religion than to compose the Catechisms which bear his name, he would have rendered a signal service to the Church of God." It is hard for us to realize at this distance of time, how fully and completely and quickly the Catechisms of Canisius entered into the Catholic life of all the German nations, into university and school and parish. Even to this day the name Canisius in Germany is synonymous with Catechism. "Have you forgotten your Canisius," is as much as to say, "Do you no longer remember what the Catechism teaches?" How explain this phenomenon? What was the secret of this marvellous success? What are the characteristic features of so remarkable a book? Its success was due first of all to the imperative need of just such a work. The heretics had interpolated into the Catechisms then in use many of their pernicious doctrines. They had spread broadcast what were then called *libelli* or little books, but which are better known in our day by the appellation of "Bible Tracts." Canisius' Catechisms were the antidote to both. But opportunity or opportuneness will not in itself create a great book or give vogue to a poor one. It must have intrinsic merit, and when there is question of a work like a Catechism, it must be the ripened fruit of the experience, learning and study of one whose years have been spent in teaching the truths of religion to all classes of men. Conscious therefore of the importance, the magnitude of his task, Peter Canisius entered upon its composition in a manner that may well challenge our admiration and point an instructive lesson. Disciplines and hair-shirts we are not accustomed to associate with the writing of a book, except perhaps the rules of some austere religious order, but these Canisius freely employed to obtain from heaven the light he felt he needed. Long

hours were spent in prayer and many masses offered for the same intention. He wrote in all directions to his friends for prayers and advice. He weighed, thought out, wrote and rewrote. cast and recast each question, answer and illustration, and though the royal printer, even as the printers of our own days, was urgent in his call for copy, and King Ferdinand himself, at whose suggestion the work was undertaken, was pressing him to hasten, he pursued his task with characteristic German deliberateness. As soon as each part was finished, he submitted it to the examination of competent critics. He sent all the manuscript to the Jesuit Fathers in Rome, to correct, to modify whatever they found amiss, and if they judged well, to revise the whole book. In 1555, the Catechism appeared—published anonymously and in Latin, followed by a second enlarged edition bearing the author's name in 1556. This was shortly afterwards followed by a smaller Catechism in Latin and German, and then in 1558 a larger volume in Latin, an abridgment of his first work, the Summa, for the use of young students. His larger German Catechism which came out at Dillingen in 1560, and which he commended to the use of adults, especially fathers and mothers of families, was an expanded translation of this abridged volume. To this edition, as to other editions of his catechetical works, he appended a short collection of prayers. A sixth Catechism written in Latin and called Instructions, "Institutiones" was intended for the use of students in the German gymnasia. Thus he provided for every age of life and every degree of culture, presenting, as has been said, "to the German nation the doctrine of salvation in at least six different forms, each separate work being conceived in the same spirit and cast in the same mould." The spirit was one of freedom from all appearance of polemical controversy, all absence of bitterness, refuting his Protestant opponents by means of a clear exposition and demonstration of the Catholic doctrine rather than direct attack. His weapons were the simple words of Holy Scripture and Christian antiquity speaking through the mouth of its Fathers and Councils.

For the Catholics, it was a tower of strength hung round with many bucklers, and Bavaria, Austria, Suabia, the Tyrol and Switzerland owed in great measure the preservation of the Catholic faith to the Catechism of Canisius.

Bellarmine, like Peter Canisius, was well prepared by previous experience and learning to write a Catechism. He had more than once crossed swords with the heretics, and his famous "Controversies," as they are called, in three volumes, was the heaviest and most effective blow yet dealt to the cause of Protestantism With these qualifications in common, the Catechisms of these two authors differ widely in many respects. Both are characterized by a broad spirit of tolerance, but they are cast in entirely different moulds. Bellarmine wrote his Catechism by the express command of Pope Clement VIII for the avowed purpose of giving to the Catholics of Italy a standard Catechism, which would supersede all others then in use, whose number and variations, and sometimes errors, were a source of endless confusion and an impediment to a solid knowledge of Catholic Faith. This is expressly stated in an Apostolic letter of the same Clement VIII issued on the completion of Bellarmine's first Catechism, July 15, 1598. Permit me to make a free translation of a part of the Papal letter from the original Latin.

"Since the Catechism, which was written at our suggestion by our beloved son Robert Bellarmine of the Society of Jesus, has been examined and duly approved by a Congregation appointed for that purpose, we order that it be printed and published, so that hereafter there may be uniformity in teaching and learning the Christian religion. Moreover, the copyright of the aforesaid Catechism is reserved to the members of the Confraternity for propagating the Christian Doctrine, who for many years have been engaged in that work both within and without the Eternal City. Accordingly, we hereby forbid, by our apostolic authority, that anybody, but especially printers or book-sellers, should, for the next ten years, bring out an edition of this work without the written consent of the aforementioned Confraternity or its official representatives. Whoever dares to violate this, our decree, thereby earns our displeasure, forfeits the books so printed, and must pay 500 ducats to be distributed according to ecclesiastical laws. Furthermore, we forbid under the preceding penalty any other Catechism to be taught in public or private schools, to be printed or sold or exposed for sale."

Briefs of somewhat similar tenor from Pope Urban VIII in 1633 and Pope Benedict XIV in 1742, evidence

the fact that neither the lapse of years nor the publication of other Catechetical works, had diminished the high esteem in which this Catechism was held by the Holy See. And yet it is but fair to say that the success and spread of the "Dichiarazione piu Copiora della Doctrina Cristiana," a more extended explanation of Christian Doctrine, had more to recommend and propagate it than pontifical approbations. Like the Canisius Catechisms it has been translated into every known language, and like it the basic division of the subject matter is into chapters on the Creed, the Our Father and Hail Mary, the Commandments and the Sacraments. But here the resemblance ends. Written for Catholics rather than to refute the reformers, there is no massing of Scripture proofs and examples, but only short references to these and to the Fathers in marginal notes. The mould is that of an easy, familiar dialogue between Master and Disciple, so clear, so simple, and yet so comprehensive and detailed, that the book, to borrow a hackneyed and much abused term, has almost the interest of a novel joined to the solidity of a theology.

The great Saint, the Angelic Doctor, St. Thomas of Aquin, commenting upon these words of the Prophet Daniel, "And they who instruct man unto justice, shall shine as stars, for all eternity," proves from this text that in the life to come the bodies of these blessed ones will shine within and without with all the transparency and brilliance of the stars of heaven. Here is a thought that may spur us on to fresh effort in the noble cause of Christian Doctrine. It actuated, I am sure, the Jesuit Catechists and authors of Catechisms, and should prove to us, their successors, an ever-present motive to follow in their footsteps. Here let my paper end as ended the Catechism of Blessed Canisius. "To Jesus Christ, the crucified; who is the author and perfecter of our wisdom and righteousness, be eternal glory."

F. J. LAMB, S. J.

THE LAY RETREAT MOVEMENT IN CANADA.

Rev. and Dear Father,

P. C.

The work of the lay retreats is definitely established in Canada. This is the best piece of news I am able to send you this year from the Province of Canada.

It is true that the practice of giving lay retreats had already existed here for some time, but owing to the fact that there was no house dedicated exclusively to this work, we were obliged to depend upon the hospitality of our other houses and were able to give the exercises only during the summer season.

Next year, 1913, thanks to the generous gift of one of the retreatants, Mr. Edward Gohier, we shall have a house set aside for this purpose in which retreats will be given weekly throughout the year. Before speaking of this new foundation and of its generous donor, allow me to recall a few facts and souvenirs of the lay retreats from their beginning in this country.

In June, I preached the first of these retreats at the novitiate of Sault-au-Recollet to a group of young men belonging to the "Association de la Jeunesse Canadienne Française." A few days later I preached a second retreat to about twenty school-teachers. The dozen other retreats of that summer were given at our villa "La Broquerie," at Boucherville, to people of every avocation. Since then the number both of retreats and retreatants has been continually on the increase.

The regulations followed in these retreats are the same as those in vogue in Belgium and France for this class of retreatants, and more or less similar to those followed at Staten Island, N. Y.

From the beginning of June to the 22nd of September, 1912, we have given thirty-four retreats, twenty-one of these were preached at La Broquerie, two at Sault-au-Recollet, ten at Manresa, Quebec, and one in St. Dunstan's College, Charlottetown, P. E. I. This last was the first of its kind ever given on the Island and was attended by thirty retreatants. Father Lewis Drummond was the preacher, and it was a signal success. Both the clergy and laity of the Island have requested the favor of two retreats for next year.

The thirty-three retreats given in the Province of Quebec were followed by about 450 exercitants, including forty English speaking retreatants. For these last four separate retreats were given.

Besides, three other retreats to young ladies were given at the earnest request of the Daughters of Mary who have a house (St. Joseph's) at Montreal, close by the Scholasticate of the Immaculate Conception. The same methods were followed and the same exercises were given as for the men. Twelve attended the first of these, twenty-three the second, and forty-seven the third and last. These retreats have excited such a spirit of generosity that we have every reason to hope, Mr. Gohier will have imitators among the gentler sex, and and that in the near future ladies will have a House of Retreats all to themselves. The fruit they have drawn from the exercises, the zeal of their apostolate and the fervor of their propaganda this summer, have furnished more than one admirable example to the men. The last of these retreats was given in the first days of September.

The evening of its opening found the Daughters of Mary face to face with a problem for which neither arithmetic nor algebra could furnish a ready solution. It was found that the retreatants were more numerous than the beds at their disposal. The zeal of the Sisters soon solved the difficulty. One after another hastened to their superior to obtain permission to give up their own beds and sleep on the floor. One of them, too weak and sickly to be granted the favor asked for, said to me next morning in a tone of deep regret: "It is really too bad; it would have given me such pleasure to sleep on the floor for the success of the retreat!"

Yesterday I finished a retreat preached to newspapermen at Boucherville. To their number were added eight other retreatants of divers avocations, who had missed their own special retreat. Four of these had made their retreat for the first time last year, the others were new recruits, men of the novice-type frightened at silence, at the thought of meditation and the narrow cell. It was interesting to hear them tell how they had been persuaded to come to what is known in the world as a "Jesuit retreat," and how the general public was beginning to grow interested in the movement.

All are agreed that the retreats are now firmly established, not only in the great world of the laboring class

but also in the ranks of the liberal professions, and only a short time will be required for the work to grow to maturity. It is really gratifying to note in those retreatants with whom we try to keep in close touch, and in those who come back to us for a second retreat, the abundant and lasting results produced by the exercises. In my years of active missionary life I have assisted at many wonderful conversions and have witnessed many marvellous instances of the effects of divine grace, but I have never been called upon to witness a joy more genuine and overflowing, a Christian life more solidly established, an apostolate more perseveringly persisted in, battles more generously undergone in the spirit of faith and sacrifice, a zeal for the reign of Christ more valiantly undertaken by laymen, than those which our retreats have called into existence. Only last Thursday a University student, a young man of twenty-four or twenty-five years, came to La Broquerie for the second time. After the points of the opening meditation were finished he entered my little room, his eyes beaming with joy and his whole countenance radiating the sincerest candor and deepest peace.

"You remember, Father, what a miserable wretch I was when I came here last year?"

"I remember very well," I replied, "your good intentions and the fine promises you made before you left."

"Very well! Thanks be to God, I have kept them! You find me in the same frame of mind this evening as I was on the morning of my departure a year ago. To obtain this grace, however, I have gone daily to Holy Communion."

"You have not on that account been less happy than the others, have you?"

"No, no, indeed. The year just passed has been the happiest of my life, and I have proclaimed this boldly before everybody and even before the young men of the university, who were not keen to hear me open up to them the secret of my happiness."

A lawyer and man of letters well known in Quebec circles said to me recently during his retreat:

"Father, I am looking back over my life to find days that can compare with these in happiness. I have gone back as far as my first Communion morning and have not found them."

Six months later he made the same assertion, with the same tone of gratitude, and the same signs of inter-

nal peace and joy; and his associate lawyer who overheard him, smilingly added:

"And since that time, Father, he has assisted at Mass every morning and has gained every case."

On St. James Street, last week, I met a well-known broker of Montreal.

"What is the matter?" I asked. "What has happened to you? I have not seen you at La Broquerie this summer."

"Pray, don't speak to me about it; it has already given me too much worry."

"But you promised, didn't you? Breaking one's word is not very honorable—to say the least."

"I admit," he replied, "but it is the only promise I have broken, and I could not help it."

At the moment we were passing in front of a *café* which formerly he had the habit of entering oftener than was necessary. I pointed with my finger to the sign over the door, remarking, "You were going in I suppose!"

"I was just thinking about it," was his answer, "and had a great temptation to do so, but———"

"But what?"

"I looked into my hat to recall my resolution of last summer."

"In your hat? Your resolution in your hat?"

"Certainly, Father; you see I only took one resolution at La Broquerie, and I have written it in my hat—in all my hats—that I might not forget it."

"And what was your resolution?"

"Here, read it for yourself."

He took off his hat on the instant, and turned it towards me. Written in large letters in the bottom of the hat I read the words: "*Agere Contra.*"

"Is it not something like that your Father Ignatius wrote?" he continued. "This is the only resolution I took; I have kept it ever since and am practising it even now."

"Even now! you don't look like a man that was practising the *Agere Contra* very hard, unless, indeed, it is by talking a moment with me!"

"Pshaw! Listen, and I will explain! When I was leaving my office a moment ago, I had a strong temptation to go and wet my whistle at Freeman's. In putting my hat on my head, however, my eye caught sight of the words of my resolution—and—"

"And what?"

"Well, I decided to go elsewhere."

"Where, pray!"

"Since you persist in knowing it, I am going to make the Way of the Cross in Notre Dame."

I recommend that "*Agere Contra*" to all novices who during their long retreat may not have fully penetrated the full sense of these words.

I could easily cite a dozen similar instances and none the less edifying, but I will conclude with the following which, while a fact, sounds rather drole. The author related it to me himself. He is a rich manufacturer, but at the same time a pretty poor husband, and a man unwilling to acknowledge his defects. Since the retreat, however, everything in this house runs like clockwork. He said to me the other day:

"You have often spoken of conversions in retreats, but you have never met an example as wonderful as mine!"

"Why so?" I asked.

"It is more extraordinary, more miraculous than all the others," he persisted, "and you may make what use of it you please."

"But I must know it first."

"Well, then, it is I who made the retreat, and, just imagine, it is my wife who was converted! Since then everything goes on swimmingly at home."

I left him in his sweet illusion, knowing well that his wife would readily forgive me for believing she was the converted one, if only she could have peace and quiet.

A word now about the foundation of our new retreat house.

On the 15th of August last, at the close of their retreat, several business men, before leaving La Broquerie, got together and decided that a larger house was absolutely necessary, and that it was their duty as old retreatants to provide it. One of them, Mr. Edward Gohier, wrote his name at the head of the subscription list for a sum that merited for him at once the title of "Founder."

Mr. Gohier has large interests in real estate in Montreal, and in recent years has made quite a fortune. He is a sincere Catholic, and of an old French Canadian family, whose faith and piety are traditional in the country. After his third retreat at La Broquerie he went straight to Father Provincial and said:

"Rev. Father, I am going to do something for the lay retreats, and in doing so I am not giving a donation to a work or to an association which needs any recommendation. My own personal experience has taught me what retreats are, for from them I have drawn the greatest favors of my life, my surest means and firmest hopes of salvation. I wish, therefore, very ardently that others could profit as I have done. To hasten this end you must have a larger house, well furnished and situated in a suitable locality. If you do me the favor to accept, I offer you land to build on. You may chose any one of my sites you like."

Father Provincial accompanied by Father Rector of the Scholasticate and Mr. Gohier himself, paid a visit to the different properties. Their choice fell upon a lot splendidly situated on the banks of Riviere des Prairies, at North Cartierville. It contains twenty-two acres; the land gradually inclines towards the river bank, it is crowned by a superb grove of ash and elms; it is, besides, only five minutes walk from the electric tram station, and within forty minutes of Montreal.

The Isle Jesus, on which the property is located, was named by our early Canadian missionaries. It belonged once to the Old Society, to which it had been given by the King of France. It is, therefore, rich in souvenirs of those early days, and our return to this island to exercise the ministry after the lapse of so many years, linking as it does the Old Society with the New, is naturally a subject of deep consolation.

The value of the property is estimated at $45,000. To this gift Mr. Gohier added the sum of $50,000 for building purposes, and in addition he modestly requested the permission to enclose the whole premises by a wall that will cost $10,000.

The plans of the house have been left in the hands of one of Montreal's ablest architects, Mr. Roch Montbriand. The main building will have a frontage of 140 feet, to which two side-wings, each sixty feet in length, will be added. It will be a three-story building, with fifty rooms for retreatants, each provided with heating apparatus and all modern conveniences, recreation hall, library, chapel, etc. The new house will be called "St. Martin's Retreat," after the name of the parish in which it is located.

As this house will cost between $80,000 and $100,000, other retreatants have set to work to raise a sum suffi-

cient to pay all expenses at once. A committee composed of Messrs. Vaillancourt, Tetreault, Dufresne, Gauthier, and others, has been formed for the purpose of securing funds. The names of Papineau, DesLauriers and several others, have been added to that of Mr. Gohier on the list of founders. The work will be started immediately, and we expect to begin the exercises in the new house early next spring.

His Grace, Archbishop Bruchesi, has expressed to our Fathers his great joy at this new donation. "You know," wrote he, "what I think of and expect from those retreats for laymen . . . I bless and thank the generous donor."

May God bless him also, and may his work accomplish all that we expect from it in promoting God's greater honor and glory!

LOUIS LELANDE, S. J.

LAYMEN'S RETREATS, BROOKLYN, OHIO.

Snugly hidden away from the interurban road, into which we emerge when we leave Cleveland's southern limits, lies in the midst of beautiful wooded surroundings, one of the centres-to-be of that splendid movement, so full of presage of great things to come—the Laymen's Retreat. Though prettily ensconced behind green trees and luxuriant shrubbery, the visitor does not come upon our Retreat home unawares. The bell turret, cresting the main building at its centre, and the two modest towers that set off to advantage the Gothic front entrance of stone, stand out like staunch sentinels over the woods round about, and are visible to the eye for a reach of at least two or three miles of the country thereabout.

The closer approach to his destination is at once made manifest to the new arrival by the long, white picket-fence stretching out for some three blocks along the front of the property, seconded by a pretty hedge of dark, evergreen bushes, which practically screens from view the plot of land that gives our quiet home a chance to recede farther back from the road into greater seclusion, and makes it—despite its proximity to a great, growing metropolis,—the true haven of rest and retirement so entirely needful for the strenuous higher activities of an effective spiritual

armory. Advancing some two-thirds along this neat bit of frontage, a broad opening in the enclosure, banked by two square, massive pillars of odd fragments of fine, variegated granite and kindred rock specimens, bespeaks a cheerful welcome to the wayworn visitor. The pillars are the handiwork of a clever lay-brother now resting in the quiet graveyard on the grounds; as is also the double-winged, heavy iron gate, which the latter with much industry wrought by hand on his anvil.

As you enter the wide open gate you find yourself on a well-made road of cinders, which gently winds on some several hundred feet ahead until it slopes, bends to the right, and is lost for a moment among the trees. Pressing briskly forward you soon see it rise decidedly again, curve to the left, and open up on a small plaza; but only after you have crossed the bridge at the lowest point of the way, with the sound of a babbling brook underneath, and then ascend sharply over the close-grained stone road, can you get the first good glimpse of St. Stanislaus House of Retreats rising in stately fashion behind tall oaks and spreading beeches.

The building at once impresses one as substantial and attractive. Its massive, Gothic entrance of white sandstone; the regular lines stretching across the broad front and interrupted only by the slightly advancing central façade and the pair of plain-faced, square towers somewhat to the sides; the clean and smooth surface of fine red brick, set off in the Gothic arches of the windows by bright bits of white stone, and the central point of the whole picture adorned with a more than life-size statue of St. Joseph—this *tout ensemble* of pleasing aptness, simple beauty and unmistakable solidity, cannot but convey to the newly arrived retreat-maker feelings of quiet pleasure, genuine contentment, and home comfort.

To the right of the main building is a large three-story annex of frame with a spacious veranda overgrown with bowers along its front. It contains a large number of well-lighted, comfortable rooms ranging on either side of its wide corridors; while a small refectory, holding some thirty persons, has been arranged on the ground floor facing the front.

The pretty community chapel, where "points" are given, runs directly rearward from the central part of the main building. It is built over the large refectory

to a height equivalent to two and a half stories of the front structure. Within, resting on a tessellated stone floor, the double row of pillars marking off the nave leads up, in Gothic arches, to the sanctuary, which rises three steps above the floor, and is worked entirely in inlaid wood up to the highest altar step.

The altar itself is lofty and of a simple and solemn beauty. The original, haut relief panel of the Last Supper just above the tabernacle, the approximately life-size statues of SS. Stanislaus and John Berchmans together with the surrounding angels, and in the centre of all, the fine figure of the Sacred Heart with slightly raised hands as if bidding calm and peace to descend on all present,—all this is executed in wood carving, and with the exception of a bit of gilding here and there, is finished off in plain, natural wood staining. The unusual height of the altar as well as the elevation of the sanctuary is made possible by the loftiness of the high vaulted roof of the nave, which grows out of the capitals, as it were. of the main pillars; for from these reach out smallar half-pillars that climb upward between the windows of the clear-story, and then shoot forth from their diminutive capitals each its several tastefully colored ribs, that form the arches of the ceiling, in the highest point of which they unite.

The side altars, the stained glass windows, the handsomely carved pews, and the general color scheme, are entirely in keeping with the fine quality of the rest of the sacred edifice. Taken all in all, the oft repeated words of high praise: "It is a real gem," are not altogether an inapt characterisation.

But, to hasten to a further point of much interest to the retreat-maker—the grounds. It is hardly too much to say that they are ideal for the purpose; for surely, if shady groves, long secluded walks, shrines, flowers, and a pool for a cooling bath, are desirable adjuncts to a home for Retreats, then St. Stanislaus is thrice blessed. Also the quiet little graveyard in the heart of the woods, and the Stations of the Cross skirting the winding road that leads up to it, form excellent means of toning up the spiritual system. The Stations of the Cross are made by retreatants in a body, while one of the Fathers leads in the prayers. As a matter of fact, whenever the encomiums of St. Stanislaus are voiced by those who have made a retreat there, the beautiful grounds are sure to get their meed of praise.

As for the Retreats themselves, there has been nothing particularly phenomenal about the growth of the work at South Brooklyn, or Parma—it is really situated in the latter township—the development has been that of a gradual and steady growth; yet for that very reason can the solidity and lasting character of work the more surely be counted on. Ninety exercitants were in line for this season's retreats: a net gain of more than thirty over last year. Distributed through the several courses, the numbers were as follows: For the first course (July 4–7; German) twenty-three men; for the second, (July 26–29; English) twenty-six young men; for the third, (August 1–4; English) twenty-one men, and for the fourth, (August 22–25; German and English) twenty men.

The twenty-three men who made the first retreat, entered upon the work as usual, with great zeal and earnestness; especially was this true of those who had not gone through the Exercises before.

Between the first and second retreat there was an interval of two weeks, during which time the clergy from the diocese of Columbus came out to St. Stanislaus in two different groups for their regular diocesan retreat. These were both under the direction of Rev. Theodore Van Rossum, S. J.

The second retreat for laymen was especially arranged for members of St. John Berchmans Altar Society of St. Mary's Church,—the second experiment of its kind, and like its predecessor, eminently successful. The number was almost double that of last year, and the intense zeal and earnestness with which the young men entered upon their work, showed that their attention and interest had been thoroughly aroused and captivated. The retreat which Rev. Father Van Rossum gave his young wards, was what a zealous parish priest, quoted in Father Plater's late book, so urgently calls for: "a real, downright, serious thing—the first week of the Exercises: the meditations on salvation, sin, hell, death."(*)

It is amusing at times to see the eagerness of one or other of the younger members of the band, when, at the ringing of the bell for the next exercise, he would come skipping out of his room with only one arm in his coat sleeves, and the next moment would be vanishing up the stairs towards the chapel at the rate of two or three steps a leap.

(*) Retreats for the People, by Chas. Plater, S. J., p. 224 (Herder).

A feature in connection with this retreat was the manner in which the expenses for the same were met by the young men, and boys,—some of them had only recently finished their parochial school. They had arranged with their Moderator, Brother Weber, S. J., the sacristan of the church, to contribute monthly a small amount prospectively sufficient, by the opening of the retreat season, to enable at least a considerable number of the Society to enjoy the privileges of a retreat. There is this advantage to be gained from the arrangement, that those who have once made their contributions, will more readily carry our their resolve when the time for action has arrived.

The third Laymen's Retreat—the second in English—began on the evening of the 1st of August. There were present at the opening instruction just seventeen men. Twenty-one had promised to come, but apparently four had backed out. Not so; those four men had come all the way from Buffalo, N. Y., and the boat was behind time in reaching Cleveland. While we were lamenting their back-sliding, they were hustling out to Brooklyn as fast as police regulations and a miserable road would allow a big touring car to cover the seven miles intervening between the dock and the House of Retreats. They reached the house just as Benediction was finished. The next day one more retreatant appeared, making the total number of exercitants twenty-two.

If one can judge from the earnestness, the enthusiasm and satisfaction of those who made the retreat this year, St. Stanislaus will not be able to accomodate the numbers who will come next year.

That by the way is the one fault to be found with St. Stanislaus House of Retreats—itsinability to accommodate more than thirty men at a time. The trouble arises only from the limited number of private rooms. The chapel could seat a hundred very comfortably, the refectory could take care of even more. All that is needed is an addition containing some forty or fifty living rooms. If that were built retreats could be held there all the year. But that will come in time.

As to the retreat itself, it was what most of these retreats are. The order of the day—certainly a rather strenuous one—was as follows:

A. M. 6—Rise and morning prayers; 6.30—Meditation; 7.15—Holy Mass; 8—Breakfast; 9—Spiritual

reading; 10—Meditation; 11—Free time; 11.45—Examen; 12—Dinner.

P. M. 1.30—Visit—ten minutes; 2—Stations of the Cross; 3—Meditation; 4—Free time; 4.15—Spiritual reading; 5—Meditation; 6—Supper and free time; 7—Benediction; Preparation for confession; 8—Points, night prayers, retire.

By nine o'clock every light was out. Silence was insisted upon and kept perfectly. At meals one of the scholastics from the villa read from some spiritual book—mostly from Meschler's Foundations of the Spiritual Life.

The meditations of the first and second days were from the first week of the Exercises; those for the third day from the second week, chiefly the Kingdom of Christ. The first day was given entirely to the Foundation; Origin of man, his immediate and remote end and the right use of creatures.

The evolutionary and material views of the age, their falsity and evil effects on a man's daily life, in the home, in business and society were largely dwelt on. The use of creatures showed the rational use of material goods, with especial insistence upon the use and not merely the abstention from their abuse. A Christian's duty to be up and doing—"Agere contra," not merely to resist evil, was brought strongly before the men and it seemed to impress them deeply.

The second day was given to the consideration of sin and its consequences, as the opposite side of the picture of life. One meditation in particular, Sin in the light of the Passion" or "What sin cost Christ" impressed the men most deeply.

The third day's meditations presented Christ as the ideal man. His principles were applied to home and family life, to business and to all of one's dealings with his fellow man in social life. A strong contrast was drawn between His principles in these respects and those advocated by the would-be reformers of the day, especially the Socialists.

The closing consideration on perseverance was followed by the Papal blessing and Benediction of the Blessed Sacrament—and the retreat was over.

Then tongues were let loose in the refectory where a lunch had been prepared for the men. They were like a lot of school boys, happy as larks and most grate-

ful for every attention that had been shown to them. And they had reason to be grateful, for Father Van Rossum and the good brothers who had during the retreat taken care of their material wants, certainly did treat them well. Every need was supplied; their rooms, large, bright and sunny, were kept spotlessly clean, and the meals—well, while there was no sign of luxury, they were fit for a king.

The enthusiasm of the retreatants knew no bounds. "It was splendid," "Just what I needed;" "It surely did open my eyes." These and kindred remarks were heard on all sides. One and all promised to return next year, and declared, "We won't come alone either; we are going to let others in on this thing. It's too good to keep to ourselves." One man voiced the opinion of all when he said: "Well, that's the one thing I have against the Church, that she has been keeping all these good things from the many who are just hungering for them. We must get thousands to make these retreats and we are going to do it."

If this enthusiasm is kept up the outlook for future years is very bright. These men were from different cities and parishes and from all sorts of professions. Five were from Buffalo, three from Dunkirk, one each from Toledo, Selina and Detroit, the rest from various parishes in Cleveland. Among them were three grocers, a lawyer, one real estate man, an insurance agent, a wholesale shoe dealer, a number of clerks and book-keepers, and one iron worker. They were all clean-cut, up-to-date business men, and in the prime of life, probably from about twenty-three to forty years of age. They were well suited to carry far and wide the good news and to extend still wider that great movement for good—The Laymen's Retreat.

Though somewhat late in the season, a fourth retreat was inaugurated towards the end of August. The greater part of the applicants expressed a preference for going through the retreat in German, while some five of them were quite unfamiliar with that language. Unabashed by the difficulties of the case, Father Van Rossum succeeded in engaging as a helper for the English course, the Rev. Francis Saeger, S. J.; and so the work proceeded with English and German in parallel courses. The twenty men participating in these last Exercises of the season, let themselves be outdone in nothing by former enthusiasts. Like those

going before, they were deeply impressed by the unique experience; were full of gratitude for the enjoyment of so great a privilege, and expressed their desire of returning again at the next opportunity and of inducing others likewise to make a pilgrimage to that home of grace, that storehouse of God's love for men.

Altogether, therefore, St. Stanislaus House of Retreats can look back with satisfaction on the success of its Laymen's Retreats for the season of 1912; thankful to God for the many graces bestowed, and grateful also to those, whose sacrifices and prayers must ever be the mainstay of the grand movement, and must help it to blossom forth into that surpassing, universal success, that seems, in the course of things, to be destined for it.

JAMES PREUSS, S. J.

LAYMEN'S LEAGUE FOR RETREATS, NEW YORK.

We have in former numbers of the LETTERS noted the history of the retreat movement in the United States, and we have noted the purchase of "Mount Manresa" at Fort Wadsworth, Staten Island, the magnificent estate and house, the first in America to be devoted exclusively to laymen's retreats. The latest addition to the great work that the Laymen's League is doing, and is furthermore calculated to augment, is the School of Social Studies. Retreats, then, and Social Studies, constitute the twofold purpose of the Laymen's League. With regard to the former, the purpose is to establish among Catholic men the practice of making a retreat once a year. To this end a house of retreats, "Mount Manresa" was purchased, and retreats are held there practically every week. From June 1st to September 30th there were 233 men in regular retreat, and 68 in the shorter retreat over Sunday.

The occasional newspaper notices may suffice to acquaint our readers with some of the appreciative references that the retreatants make with regard to their experiences in the retreats. Thus we may read (as in the Catholic News) "I wish it were in my power to tell you the many good things I have experienced during a week-end spent at Mount Manresa. I went there to take part in a retreat for laymen. The whole idea was

new to me, and I set out with much curiosity, and even diffidence, but I returned the happiest man in the world. I shall never forget it—the meditations, the instructions, the atmosphere of thoughtful rest, the genial comradeship, all combined to make those three days the most precious memory in my life." And another: "If you would know a peace that passeth understanding, if you would experience a joy that cannot be expressed in words, you must do as we did—tear yourself away from the rush and roar of life in the city that you may spend a few days at Mount Manresa, where you can forget for a time the perplexities and the rivalries of the business world, draw nearer to Almighty God, and in His presence take an account of the affairs of the soul."

With the enthusiastic praise then of all who have made the retreat, and under the special blessing of the Holy Father and of the prelates whose dioceses range about Mount Manresa, this new home of the great movement may feel sure of ever-increasing success. Father Shealy, the spiritual director both of the retreats and of the School of Social Studies, untiringly devotes his efficient zeal to the work, and the testimony of all who write or speak about the great work at Mount Manresa names him, after the grace of the Exercises themselves, as a potent factor in the magnetic influence the retreat exerts upon those who come to Mount Manresa.

The second aim of the League is to promote the study by Catholic men of the great social questions of the day; and in October, 1911, the "School of Social Studies" opened in New York City. The school is intended to train a corps of Catholic lecturers upon social questions of the time, so that they may be able to spread among men—particularly among Catholic workmen—a sound knowledge of social facts and of the principles in the light of which these facts are to be interpreted. The first year's work was given to a thorough consideration of what has come to be known as "Socialism." Father Shealy gave twelve of the lectures under the general theme—"Socialism in its principles is irreligious and immoral." Professor John A. Ryan, six lectures, "Socialism's appeal to the workman is delusive and dangerous" Mr. Thomas F. Woodlock, six lectures, "Socialism in its proposals is impracticable and impossible." Then in a course of popular lectures,

Father Corbett, S. J., Mr. Condé, B. Pallen, James J. Walsh, M. D., and Mr. Andrew J. Shipman were the lecturers.

The course for the present year indicates how the work has grown. The classes are held on Monday and Thursday evenings of each week: and the lecturers are Father Shealy, Mr. Condé B. Pallen, Mr. Peter W. Collins, the Former International Secretary of the Brotherhood of Electrical Engineers; Father Joseph Husslein, Associate Editor of "America;" Mr. Bird S. Coler, former Comptroller of New York; Mr. David Goldstein, the well-known lecturer; Professor John A. Ryan, an authority on economic questions; and Mr. Stuart P. West, statistician of "The Evening Globe."

The two organs of the School of Social Studies are "The Common Cause" a monthly magazine, and "The Live Issue," a weekly paper. Already these publications have rendered invaluable service to the cause of true social reform, and they deserve the most earnest support of all Catholic gentlemen and of all who are anxious to work against the insidious errors of the Socialist propaganda.

THE COLORED MISSION OF OUR LADY OF THE BLESSED SACRAMENT, PHILADELPHIA, PA.

St. Inigo's, February, 1912.

Rev. Dear Father,

P. C.

On several occasions your Reverence has spoken to me about writing an account of the origin of the Colored Mission of Our Lady of the Blessed Sacrament in Philadelphia, for the Woodstock Letters. I have also been asked more than once to write something for the Letters about Jamaica Mission work. I am now going to do both. I will give an account of the origin of the Philadelphia Mission, and at the same time I will write something about Jamaica; not exactly in order to write directly about the latter, but on account of the connection that some of the work there had with the starting of the Philadelphia Mission, and because I happen to have kept a lengthy correspondence that took place

between Mother Katherine Drexel, the foundress of the Philadelphia Mission, and myself, relative to the assistance she gave me, in aid of my Jamaica schools, and a work I had planned and was on the point of starting there when I left. The subject matter of the correspondence itself may be interesting to the readers of the LETTERS, and the letters of Mother Katherine are interesting, in as much as they throw light upon her methods in dealing with Bishops and others to whom she gives aid for Indian and Colored Mission work, and consequently upon the stand she took and we took when we were practically compelled to give up the Colored Mission work in Philadelphia.

JAMAICA.

The Mission of Our Lady of the Blessed Sacrament for the colored people of Philadelphia, Pa., originated, I may say, with a retreat I gave to the Sisters of the Blessed Sacrament, in August, 1904, at their Mother House, Cornwells, Pa. During this retreat, I had several talks with Mother Katherine Drexel, the foundress of these Sisters and their present Mother General, about our work among the colored people in Jamaica. She became quite interested in our Jamaica Mission work, and especially in the work of our Catechists, as I explained it to her. At the end of the retreat she requested me to give a talk to all the Sisters in their large community room on our Jamaica Missions. So favorably impressed were they with our work, that some of them offered to go to Jamaica and open a house there. Before leaving, Mother Katherine said to me that she and the sisters were very much interested in our work for the colored people, and that she and her consultors had decided to give five hundred dollars for, so she put it, a catechist foundation. But, she added, when we give such an amount of money for Indian or Colored work we always exact in accordance with our vow and charter an agreement in writing, with the party to whom we give the money, that the money must be used only for Colored and Indian work, and in case this becomes impossible, it must be given to the Bishop of the diocese for the same Colored or Indian work. If even this can not be done, the money must be returned to the Sisters of the Blessed Sacrament. I answered, that before I could consent to such an agreement I would have to consult Rev. Father Provincial. In answer to a note I wrote from New York,

stating that Father Provincial saw no objections in the said agreement, I received, shortly after my return to Jamaica, the following letter from Mother Katherine.

"August 28th, 1904.

Rev. Dear Father.

A letter from one of the Fathers at St. Francis Xavier's, New York, tells me that your Father Provincial gives his approval to your making an agreement with us in consideration of a donation of a certain sum of money on our part. Enclosed wiih this letter you will find a copy of the agreement which will give you an idea of the form used in our contracts with the different Bishops in whose diocese work for the Indians or negroes are conducted, It is self explanatory. You will notice that one of the important items mentioned in it is, that the sum donated shall be used for negro work, and that if such work be discontinued, it shall be used for other negro work in the diocese, or in case this is not practicable, revert to the original owner. In Jamaica, with your 790,000 blacks, I hardly think there will be much danger of having it revert to other than negro work. The agreement, as you know, Rev. Father, is usually made with the Bishop, and as we did not know his name, we have left many blank spaces for you to fill in. Our Consultors have agreed to send you five hundred dollars for the purpose of founding one of those Catechist schools, which you thought would be productive of so much good. After you read the enclosed agreement, inserting the necessary alterations in wording, etc., you can return it to us and we can have two copies typewritten, both of which we shall send to you for your Bishop's seal and signature, and then having returned them to us, we shall affix the seal of our corporation and signature to both, returning one to you for your Bishop's archives and keeping one here for ourselves. You see, Rev. Father, these preliminaries are necessarv in case the lives of present parties contracting, should be cut short; and their successors might not think it necessary to carry out intentions which, through lack of necessary papers, etc., indicated no provision for the continuance of the work in case of death."

This letter bv mistake was not signed. A few days after I received another personal letter from Mother Katherine, in which she wrote: "By this time I am sure you are much puzzled over an unsigned letter you

have received. Unfortunately my Secretary sent off by mistake a letter which was written to you, but in a very incomplete state. I am sorry this happened, and I trust you will pardon me. It was my intention to send a check for $500 at the same time. I shall, however, forward it to you as soon as I receive the copy of the agreement sent you. Will you please fill in the blank agreement, stating the purpose for which the money is intended, namely, the establishment of a Catechist school. In order to save you any additional trouble I shall procure a draft for $500 at our bank, which will be payable in Jamaica. When we were talking over your work in Jamaica you mentioned something about salaries necessary for your teachers; will you please let me know what amount will be necessary for each teacher, and how many teachers do you think necessary? I cannot promise to do anything, but when I hear from you we may be able to extend some assistance towards this praiseworthy work. Assuring you of my deep and heartfelt interest in your work,

I remain very sincerely yours,

M. M. Katherine."

Relative to what Mother Katherine says about my teachers and salaries, permit me to say a word about the Jamaica educational system. We have in Jamaica what are called Government schools and private schools. A Government school is one which has been recognized by the Government Board of Education, and is in every detail regulated by what is known as "The Jamaica Code of Education," which is to the schools in Jamaica what our Ratio is to our educational institutions, except that the Jamaica Code prescribes more in detail than the Ratio, is more complicated and has a kaleidescopic existence, liable to a shake up and a change at every sitting of the Board of Education.

Had Mother Katherine's agreement been entered into and the blank spaces filled out it would have been something like the following:

THIS AGREEMENT, made and entered into this Tenth day of September, in the year of Our Lord one thousand nine hundred and four, by and between THE SISTERS OF THE BLESSED SACRAMENT FOR INDIANS AND COLORED PEOPLE, a corporation organized under the laws of the State of Pennsylvania, party of the first part, and Rt. Rev. Charles Gordon, Vicar Apostolic of Jamaica and Bishop of Thyatira, party of the second part,

WITNESSETH,

That the party of the first part in consideration of the covenants on the part of the party of the second part hereinafter contained, doth covenant and agree to and with the said party of the second part as follows:

That it will give and donate to the said party of the second part, the sum of five hundred dollars, for the purpose of having the said sum expended for Catechetical work among the Colored People of the island of Jamaica, B. W. I.

And the said party of the second part in consideration of the covenants of the party of the first part, doth covenant and agree to and with the said party of the first part for himself and his heirs, that the said sum or five hundred dollars shall be used by himself or his successor or successors in the ownership thereof, for Catechetical work among Colored people in his diocese of Jamaica and in the adjoining territory and that in the event of the non-continuance of the said Catechetical work, the said sum of five hundred dollars shall be thereafter applied to such other educational work, both religious and secular, among the Colored people as the said party of the second part or his successor in office of the Vicar Apostolic of Jamaica for the time being may deem best for their benefit, it being the intention of this agreement that the said donation of five hundred dollars shall be used primarily as a contribution toward Catechetical work, and secondly in case such work should be discontinued at any time, toward such other educational work, both religious and secular, among the Colored people of Jamaica, as the Roman Catholic Bishop of Jamaica, for the time being may deem best, provided that in case such work shall be entirely discontinued, the said sum of five hundred dollars or amount not spent in such aforesaid work shall be returned to the party of the first part.

IN WITNESS WHEREOF, THE SISTERS OF THE BLESSED SACRAMENT FOR INDIANS AND COLORED PEOPLE, by their President, Katherine M. Drexel, have caused their corporate seal to be affixed, and the Rt. Rev. Chas. Gordon has hereunto set his hand and seal, this Tenth day of September, A. D. 1904.

. . . . . (SEAL)

. . . . . (SEAL)

RECEIVED this Tenth day of September, A. D. 1904, from THE SISTERS OF THE BLESSED SACRAMENT FOR INDIANS AND COLORED PEOPLE, party of the first part to the foregoing agreement, the sum of $500, being the full consideration money therein mentioned.

(Signed) CHAS. GORDON,
Vic. Apost. of Jamaica.

These schools must be taught by teachers who have passed the Government examinations and whose names are on the Jamaica Teachers' Register. The schools are inspected annually by a School Inspector, and the amount of the subsidy granted by the Board of Education to a school depends upon the number of marks attained by the school at the annual inspection, and the yearly average attendance. Besides these Government schools, the religious bodies open private schools, especially in connection with the country missions. The teacher of these private schools, and of the Government schools also, in the country parts, usually acts as a catechist on Sunday. In this way it happens that one minister may have under his charge an indefinite number of mission stations. Dr. Johnson, who is a lecturer, author, explorer, and who has been sometimes called 'Jamaica Johnson,' is also an Independent Baptist minister. He has from forty to fifty little missions through the Dry Harbor mountains. I had at that time three Government Schools, two of which were managed by the Sisters of Mercy, and three private schools, taught by Catechists. The Sisters of Mercy had practically then made up their minds to open a branch house in Falmouth, a little seaport town of about 1500 inhabitants. I was thinking of opening two more private schools, one to be taught by the Sisters at Falmouth, and one by a Catechist, at a place called Retirement.

The Superior of the Jamaica Mission, and his Consultors, considered the formality of Mother Katherine's proposed agreement out of proportion to the amount of money involved. For this and some other reasons they objected to it. In a letter dated October 6, 1904, I informed Mother Katherine of the objections of our Fathers to her proposed agreement. In this same letter I answered the mother's questions about the Catechists and private schools. In answer to my letter, December 6, 1904, she wrote as follows:

"Your letter of October 6th awaited my arrival from my annual visitation of our Western Indian Missions, hence your Reverence will pardon my delay in answering. I am sorry that your Superior and his Consultors found difficulties in the matter of entering into an agreement with regard to work for the Negroes of Jamaica. I will come back to this before I finish my letter, and ask you some questions with regard to it. Before doing this, however, I wish to tell you that since that was found difficult, and you were kind enough to offer other suggestions, we have decided to act up to it, and in honor of Our Blessed Lady Immaculate do the following for the coming year, with the proviso always to be understood in our case, that I live during the year to fulfil my promise, for our community would be unable to continue rendering assistance to other missions were the Master to call me to Himself. Your suggestion about Catechists being so impressive, we have concluded to offer to pay for four monthly, paying in quarterly sums, beginning with the New Year, January 1st, 1905, and since your teachers require twenty dollars a month we shall pay that monthly also. According to our calculation the entire sum for the year will amount to about six hundred and eighty dollars. I presume that your Catechists are hired for the entire year, twelve months, or is it only ten? As for your teachers, Sisters I mean, their scholastic year does not cover the entire year. Their sessions are either nine or ten months yearly, are they not? You will inform us on these points in your next letter, will you not? If you have already hired four Catechists, and find you are unable to pay for the months already past, we have no objections to make payment for the months during which they have labored, which of course will make our payment cease before January 1, 1906, as intended, but if it helps you out in a pinch for back money it is the same to us. Now to come back to our difficulties, or rather to your Superior's difficulties, over the contract. I am sorry he found there was a risk, in his undertaking the contract, of the money reverting to the original donor, in case there was no colored work in the diocese. The risk is one that hardly seems possible in a place like Jamaica; and again it was not to be returned to the original donor except under these conditions—no other colored work to be found—but was to be used for other colored work in the

diocese. And that clause—'In event of discontinuance of said work amounts shall be returned to original donor'—does not mean that if property had so depreciated in value, the full amount would have to be returned, but the provisional phrase—if your Superiors so wished—'In so far as may be realized.' It would but seem fair, that in case of depreciation, or vice versa, a considerable increase in value of property, that in case of return to the original donor under circumstances unfavorable to continue the missionary work, that the amount returned should be in proportion to the loss entailed or the gain realized by fluctuations in valuations, to be used again by original donor for other missionary work elsewhere. My surprise at your Superior's hesitancy to assume a risk in this matter, when you yourself state there is hardly any possibility of such a contract ever becoming a risk, has urged me to explain these things to you as above. My wish for such a form of contract proceeds only from the sole desire of securing permanency to a work which good in itself, would, of course, be perfected by a continuance. I hope all this is clear to your Reverence. That is enough about contracts.

Rev. Father, do not hesitate to send us the bills or monthly statements for sum required, as very often numerous business letters prevent our thinking just in time of a payment due from a far off mission. We shall be obliged to you to be reminded, Reverend Father, and hope it will not cause you too much inconvenience, since we cannot send the whole amount at once. It seems to me there is no other way of arranging this. I shall be glad to learn all about your work, your Catechists, &c., &c. During this Jubilee feast of our Immaculate Mother I am anxious that this little offer of ours be placed at her feet for your poor people, and that she will deign to accept it and draw many to her divine Son. As there will be no contract to be thought over in this latter way, we shall be glad to send you the payments at once when you write. Believe us to be deeply interested in your missions, and let us also beg to be remembered in the Holy Sacrifices of the mass.

Respectfully yours in Domino,

M. M. Katherine,

Per S. N. T.

Not quite a month later this letter was followed by another, containing $500, dated January 4, 1905, from which I quote as follows: "In this letter I am enclosing a draft for one hundred and two pounds, in our money about $500, which will pay your four Catechists in full for the year, and the salary of the Sister, who teaches the mission you referred to, for one month. I shall send you the remaining $180 as soon as possible. I know it is useless to send a cheque to Jamaica, and as I shall not have the draft for said amount for a couple of days, I do not wish to delay this letter by awaiting its arrival. I shall be anxious to know if this reaches you, so if you can find a moment after it gets to Jamaica, may I beg that you notify me, please, Father. Now in reply to your questions—'I understand that this offer is only for this year, nothing is said about the future, am I right?'—You are right, Reverend Father. This has been our custom in other donations. Still that does not hinder the missionaries from making applications to us when the year expires, or before its expiration when the cause can be duly considered by the consultors for the new year again beginning. If we are able and find the work thus aided progressing we usually find some way of rendering assistance, and though we can not promise anything positively for the future, yet we may hope that our Lord will so dispose affairs that Jamaica may also be remembered. God will provide."

A little later on I received another draft for a hundred and eighty dollars—making in all $680.

In my letter of thanks for the money sent for my schools, I remarked that though our mission work had some very consoling features, yet there were some others which were discouraging and painful. I spoke of the pitiable condition of women, especially young women, in Jamaica. Though emancipated by law woman is still the slave of custom, tradition, environment and her sad condition. From Mother Katherine's reply to this letter, April 19, 1905, I quote as follows: "There were a few sentences in your last letter which would persist in coming before me, after I had finished it, and to which I will now refer. To quote your words, you say: 'One heartrending thing is the awful condition, as I spoke to you last summer, of young women. There is really nothing for them to do to earn a living and avoid a life of sin.' Now, Rev. Father, a thought occurs

to me, and you will pardon my making the suggestion, which it brought, that perhaps some of these young women of Jamaica, of whom you spoke, could engage in some kind of industry. Was it not some kind of a hat or fan you spoke of?—and through the influence of some of your Fathers in New York, or some other large city, some of the penitents (of whom the Jesuits have a goodly quantity) or some good christian ladies, active in church work, might get sale for them, and thus be instrumental in saving them from the lives they are leading. What do you think could be done in this matter? I should like to hear your ideas. Since I know you can do nothing without financial assistance, we have decided to reserve for you this year, if I live, the sum of three hundred dollars for this purpose, with the prayerful hope that it may be the means of opening some means of escape from destruction for these young women. Of course, Rev. Father, I can promise for no longer than one year, and this only if I live to fulfil it. In the event of my death our Sisters would be unable to exercise it. It is reserved for you for the purpose of organizing what may eventually be a permanent means of a livelihood for those women, the great purpose being to save them from sin. St. Philip Neri used to say 'only let there be no more sin,' and we are united in wishing the same thing I am sure. You will write and let me know what you think about the suggestion above, Reverend Father, will you not, before you attempt anything like a definite scheme. I am also sure that you will pardon my suggestion since it sprang from the sole desire of saving those of whom you speak. Do not hesitate to tell me if you do not approve of it, as my thoughts may have not been wise ones.

I am respectfully yours in Domino,

M. M. Katherine."

In answer to this letter I wrote a long letter as follows:

"Brown's Town, Jamaica, B. W. I., May 26, 1905.

Dear Rev. Mother Katherine:

I scarcely know how to begin this letter, I feel so ashamed of my long delay in answering your last very edifying letter I hope you will not put it down to lack of interest in the matter, about which you have written to me. It is simply this: I have been waiting for a little leisure to collect my thoughts about the subject matter concerning which you have requested me to give you my ideas.

I am indeed most grateful to you for your interest in the moral uplifting and salvation of the poor Jamaica colored girl. For nearly eleven years I have been an eye-witness of the deplorable condition of these young women, and often have I sighed and prayed for some way of assisting them. It was as if I stood transfixed beside some rapidly flowing river, in which I saw these poor creatures struggling and crying for assistance, and finally go down without my being able to stretch them a helping hand. Every year there are hundreds of these poor girls lost in the rapids of impurity. Every day, I may say, the demon of lust reaps an abundant harvest.

Before answering your request to give you my ideas as to what might be done to help save the poor Jamaica colored girl, I think it well to give you an idea of the moral or immoral condition of Jamaica, and the consequent sad environment and sad condition of women here, in order that you may better understand the nature of the work you are so anxious to assist.

The social standard of purity is very low. Out of every hundred births during the past ten years, and I may say ever since the statistics have been kept in the island, sixty have been illegitimate. This is indeed very bad, but it is only an indication of what is worse. You ask what is the cause of this dreadful state of immorality here. I answer the causes are many and complicated. One is the low state of public opinion about this matter. Open, shameless concubinage is very common, and has been for many years, among certain influential classes and among the poor. It is a common thing for an overseer of an estate, whether white or brown, who has many women working under him, to live in open shameless sin with one of the colored women of the estate, and sometimes with one after another. Sometimes, also, the owners, who belong to the gentry and are prominent socially, do the same. You can readily see what must be the effect of such an example upon the many women who work on the estate. The poor young woman, who toils like a beast for twelve and eighteen cents a day, her net earnings often for the week ranging from fifty cents to a dollar, seeing her better fed and better dressed companion, perhaps her own sister or child, or may be her mother, leading a life of ease, is led to envy her and would be only too glad to exchange places with her.

It is not uncommon in Jamaica to have a family before marrying. I have married a couple and baptized the last child at the same time in the presence of the wedding party. No one seemed to mind it. There are some parents who are willing to sacrifice their daughters for some worldly advantage. There are hundreds of young women who are quite willing to live unwedded lives for even temporary support. Everywhere you meet bright, nice young women from sixteen to twenty years old, wandering about looking for work. Many of these are pure and innocent, when they first start out, and would remain so did they find decent employment and good environments. For some years past a low cast of Chinamen have been spreading over Jamaica. They are as a rule repulsive, disgusting specimens of humanity, unable to speak consecutive English words correctly. They have a little money, open little stores in the towns and country places, and gradually drive out of business the other store-keepers. It is astounding to see the influence these men get over young brown girls, who go to live with them willingly.

The social inequality of woman among the lower classes and the still prevailing old ideas, customs, feelings and traditions of slave times, and the low estimation in which women are held, are also accountable in a measure for the prevailing immorality here.

Woman is not the equal of a man. She is his drudge; she does the meanest and cheapest work. Men and women work together on the sugar and rum and coffee and other estates, the women always doing the less honorable, the meanest work. Just as a master mechanic calls upon the apprentice to do something beneath him to do, so commonly women are called upon to work with the men. In building she carries the mortar, she is the hod carrier. She breaks stones on the road, she carries the produce to the market. You will often see a man with shoes on riding along the road, and his wife in her bare feet walking with a load on her head.

I have been often told 'there is a creature out there wants to see you'—or a poor creature. The poor creature was always a woman; her labor is cheap, dirt cheap, she is glad to do the meanest kind of work for twelve and eighteen cents a day. There are few kinds of work, suitable to women, open to her. There are no factories or mills, there are few positions as

office clerks, typewriters, store-keepers, &c. There are, comparatively speaking, even few good positions as servants to be had. Her chances for marriage are limited. The number of women is notably in excess of that of the men. Many young men enlist in the West Indian Regiment; many emigrate to the southern countries; many even go to the United States, while the women must remain at home. Comparatively speaking few men can well afford to keep a wife decently, that is, I mean among the peasantry. Their wages are so low, commonly, a shilling, or twenty-five cents a day. Even tradesmen must work for fifty and seventy-five cents a day. I often had the best masons and carpenters working for sixty-two cents a day. What is the consequence? Poor men find it cheaper to live in sin, they can separate whenever they like.

From all I have said I would not have you think that there is no virtue to be found in the Jamaica girl. Everywhere and often, even amidst the foulest surroundings, are to be found most beautiful examples of steadfast chastity.

You ask what can be done to help and save these poor girls. It is a difficult problem, any remedy being for the time only partial. The good work must be gradual, and be pushed on in the face of many disappointments. The two greatest moral forces are, of course, religion and education; but they in a great measure, depend upon the material condition of those whom they benefit. The first essential for this work are means of self-support. There must be some permanent way by which young girls here can earn their own living, feed and clothe themselves, and I am convinced that if employment suitable to young women by which they would earn even fifty cents a day could be had, thousands of young women could be saved from a life of sin. How can we find employment, for the Jamaica colored girl? I would suggest the opening, at suitable places, of Industrial Work Houses, where young women could be taught to make and be paid for making articles which could be manufactured in Jamaica for which a market could be readily found abroad. For example Jippi Jappa hats, various kinds of mats, straw hats, baskets of all varieties, portiers made of bamboo, and fancy shell work, &c. To dispose of these, I would interest stores in the States to put these things in

stock. I am sure that if this matter was explained to people in business, many would be found only too willing to help in a work of this kind. I would also interest charitable societies and sodalities in the work. I would have printed circulars, explaining the condition of young women here and the nature and object of the work organized to help them.

Did my Superiors approve and had I the time to undertake this work, I would first purchase property with fifty to a hundred acres of land attached to it. At present property is very cheap. I would stock this pen, as they call a farm or an estate in Jamaica, with valuable trees such as orange, lemon, coffee, all spice, cocoanut, &c. Most of the work connected with the produce of these trees can be done by women. The income from this pen would be a big item in the upkeep of the work. Of course, all this would require intelligence, time and capital, and in the end might be a failure. You ask who would manage these establishments, who would ship the goods? The latter could be easily managed. The proper persons, of course, to be in charge of such institutions would be the Sisters, why not your own Blessed Sacramentarians. No more suitable work could be found for them, and no more suitable Sisters for the work could be found. The cost of starting one of these centres would be about $1800."

(*To be continued*).

BOOKS OF INTEREST TO OURS.

The Story of the Sodality of Our Lady (Prima Primaria), with Favorite Devotions. By the Rev. Edmund Lester, S. J. 6d., Washbourne (London), Benziger (New York).

In this presentable little book, Father Lester, of the English Province, has popularised a good deal of very interesting matter about the Sodality of Our Lady. The historical information it contains cannot fail to make the reader's heart swell with pride, if he is a Sodalist, or yearn for membership, if he is not. The many practical points, too, will be found enlightening and inspiring.

There was once a non-Jesuit Men's Sodality whose Director was so far from conducting his Sodalists to the "summit of perfection," as Father Lester writes,—not to speak of setting them at works of charity and zeal—that he did not even present himself at the meetings! Nothing seems to have taken place at these meetings but the saying of the beads, conducted by the Prefect. Now, this was surely the result of ignorance and not of contempt. We Jesuits may well recommend Father Lester's book to such Directors.

But we can find profit in it ourselves. Our Lady seems to have chosen this quarter of a century to bring her Sodalists back to their proper work. Witness the publication of the now extremely important Common Rules in the year 1910; witness the numerous Sodality Congresses of the last ten years; witness the many Sodality Federations formed; witness the Sodality papers flourishing since the year 1904: above all, witness the private meetings of the Jesuit Directors of the Province in Austria, in Spain, in France and in England. It is Our Lady's day, and we, of all men, must keep ourselves up to the mark in doing her work. Father Lester's book will help us. To mention nothing else, it will suggest new and interesting matter for our weekly conferences.

But it is especially for ordinary Sodalists that a book like this is of the greatest service and we heartily recommend it to all. Setting aside its enthusiasm, so useful an element in every good cause, we venture to say that two thirds of its contents will be entirely new to all but one in fifty of its Sodalist readers. If we happen to be in charge of a Sodality, let us urge each and all of the members to possess themselves of a copy and to read it diligently. It will do them good.

The Names of God and Meditative Summaries of the Divine Perfections. By the Venerable Leonard Lessius, S. J. Translated by Rev. T. J. Campbell, S. J. New York: The America Press. $1.00; postage 8 cents.

The two parts, into which the book is divided, furnish a superabundance of matter for devout consideration; but it will be, unless we greatly mistake, in the "Meditative Summaries" especially that readers will recognize a teacher with the mind of a seer aud the heart of a seraph. These, as the translator explains, are in reality "a succint resumé of all the theology that had been elaborated and discussed in the disquisitions of the first part, combined with the fervid outpourings of the heart in prayer, adoration and love."

Father Campbell has done his part extremely well, and his reproduction of the peculiar charm of the cumulative style of the original in heaping up new thoughts and new aspects of things, each following closely on the other and all hurrying onward to a sublime and splendid climax, places these studies on an exceptionally high plane as contributions to devotional literature in English. They will be valuable for spiritual reading and meditation, and even for visits to the Blessed Sacrament.

Collection de la Biliothèque des Exercises. Nos. 41, 42. October, December.

No. 41 is the third and last part of the Collection on the use and influence of the Spiritual Exercises in the formation of the Clergy in France in the early part of the 17th century.

No. 42. *Contemplatio ad Amorem Spiritualem. Meditations inédites.* In this number there are two precious collections. One consists of twelve short meditations, in Latin, and all founded on the *Contemplatio ad Amorem.* The booklet containing them was found among the manuscripts of the *Bibliothèque municipale de Bordeaux*, No. 811 A. It bears the title: *Manuel de prières à l'usage des Jesuites.* The handwriting is that of the 17th century. At the bottom of the folio is the signature: Michel de Baonain, ce 14 janvier, 1632, doubtless the author's name. The other collection consists of six meditations, hitherto unedited, founded also on the *Contemplatio ad Amorem.* These are by Father de Ravignan, and are written in French. They are taken from a collection of exercises for a thirty days retreat given by Father de Ravignan to Ours at Estavayer in Switzerland, 1833.

Arthurus Vermeersch, S. J. De Religiosis et Missionariis. Supplementa et Monumenta Periodica. 6us Tomus. n. 5. 15 Julii, 1912. Bruges, Beyeart. Rome and Ratisbon, Pustet. Paris, Lethielleux.

The Monumenta contain, as usual, the new decrees of the Holy See, many of them followed by explanatory notes. In the Supplementa the following questions are treated:

de temporalium bonorum possessione et administratione in missionibus exteris; de vini, quod consecrari possit, natura et confectione; de approbandis statutis confraternitatis.

Arthurus Vermeersch, S. J. De Religiosis et Missionariis. Supplementa et Monumenta Periodica. 6us Tomus. n. 6. 1 Octobris 1912. Bruges, Beyeart. Rome and Ratisbon, Pustet. Paris, Lethielleux.

This number closes the sixth volume of this valuable publication. So far the numbers have appeared at intervals of three or four months, but the author proposes to issue a number every month and asks his subscribers who prefer to get this publication monthly, to notify him, in order that he may make the necessary arrangements. The price will be but slightly raised.

An Experiment in History Teaching. Edward Rockliff, S. J. Longmans, Green & Co.

Under this modest title Father Rockliff offers to every teacher of history, a very interesting and suggestive method of treating this all-important branch. The purport of the book, is in brief, to propose a scheme for rescuing history from the dingy realm of facts and figures. To elevate and vivify it till the dead past stands out in vivid colors as the living present, and the student is made to realize that the actors on the stage of bygone times, were truly human. To attain this object the chart is substituted for the text-book, or at least supplements it in the first presentation of an historical period. And so by this means the moving force behind all history, man and the will of man, is made to appeal to the sluggish imagination of the boy in the class room. Thus facts and dates are placed in their proper sphere of importance, and do not become the primal object of that great study which Macaulay aptly styled "Philosophy teaching by example."

The two most important features of the chart system are the use of certain representative signs, and the employment of vivid terms of expression, that will impart historical truth to the youthful mind as directly and forcibly as possible. Both features are clearly explained and two specimen charts furnish a practical illustration of the method advocated.

Primarily the chart-system is intended for boys in the high school, but it can easily be adapted to the work of the higher classes, where the lecture obtains in the class-room, and home-work assumes the form of historical essay writing. That the working value of the chart-method has been proved is evident from the fact that in a public examination where nearly 4000 competitors entered the lists, boys trained under this system took first, second, third, and fifth places respectively.

Father Rockliff lays great stress on the point that the chart-method is not merely an appeal to the imagination.

It is that first of all, but by no means that only. It begins by catching the imagination, because the author considers it essential to effective work in educational lines, that the youthful mind should first be thoroughly aroused and then continually keyed up to healthy activity. In this way history is brought to bear upon the boy with telling effect.

The method does not pretend to be a device for rendering the entrance of knowledge into the mind positively bloodless. But it does endeavor to render the acquiring of historical knowledge pleasant if not easy. The claim of the system is that habits of mind are acquired thereby, that will prove invaluable in after-life. And the result is the desideratum of all who are interested in true education—a well balanced mind, capable of taking a healthy sympathetic view of men and things.

The Road Beyond the Town. By Michael Earls, S. J. Benziger Brothers, New York, Cincinnati, Chicago, 1912. $1.25.

These poems of Father Earls, many of which have already won distinct literary acclaim on their earlier appearance in various magazines, are reaping another and larger meed of praise since their recent publication in book form. They show a marked versatility of true poetic mood and mold.

The book cannot fail to be of great interest to all Catholic college students and to Ours and our students especially, since in it we see the poet at college both as a student and teacher and in it we find commemorated events very sacred to every Jesuit heart. Indeed it was these very poems of a religious strain as well as the songs of the land of the Celt, that prompted the critic of Current Poetry in the Literary Digest for January 4th, 1913, to say that "there are many admirable things in Father Earls' book—musical laments for the country of his birth, and descriptions of ardent devotion." Of the child-poems in the volume, the same critic offers this exceptional tribute of laudatory criticism: "Most modern writers of verse about children think it necessary to write in a peculiar dialect copied for the most part from the works of Eugene Field and James Whitcomb Riley, and bearing no resemblance to the speech of any normal human being. They do this not only when the poem is supposed to express the child's emotions and ideas, but also when the child is merely the subject of the poem. Admirable exceptions to this rule are the child-poems of the Rev. Michael Earls, S. J., contained in his book 'The Road Beyond the Town.' Since the publication of Stevenson's 'A Child's Garden of Verse' there have been few poets with a closer sympathy with children and a greater skill in putting that sympathy into verse."

Retreats for the People. A Sketch of a Great Revival. By Charles Plater, S. J. With a Preface by the Bishop of Salford. London and Edinburgh, Sands & Co. St. Louis, Mo., B. Herder, 1912.

Father Plater's interest in the modern retreat movement is well known to all who have been following its inception and development in England. For some years he has made laymen's retreats the object of his special study, and all the while he has been tireless in his efforts to impress Catholic Englishmen with the need of making them a practical reality. If England has flourishing retreat houses to-day it is largely due to Father Plater's writings. His book, therefore, which reproduces some of these articles, is its own recommendation, and it is safe to say that no one who is interested in retreats for the people, can afford to leave it unread. It is eminently practical, for it gives an account of how a number of the principal retreat houses were started, it tells of the various means by which retreatants were attracted and interested, it descends to such details as orders of time, and charges made for board and by examples taken from the countries of Europe as well as from America and Canada. It is consoling to read of the widespread character of the movement, for Australia, Chili, Colombia, Mexico, China and Madagascar are also cited as flourishing centers for laymen's retreats. There is a chapter of commendations of retreats taken from the writings of men in every walk in life; and many valuable hints on methods and means, subsequent organization and social results, gleaned from the experience of directors in many lands. A number of pages have been devoted to retreats for women and children, and the book closes with a chapter on the literature of the subject.

The Black Brotherhood. R. P. Garrold, S. J. Benziger Bros. $1.35.

This is an excellent boy's story woven around a "few candle ends and kindred subjects." But it is more than a story for boys, for it carries within its interesting pages many a valuable lesson for grown-ups. Some of our American critics have pronounced the Black Brotherhood too "English" for the American boy. We do not agree with this verdict. Even admitting that an English lad will appreciate more fully the setting of a plot that is laid in English surroundings, we fail to see how any boy who is a boy will not follow with interest the many exciting adventures of the trio known as the Black Brotherhood.

The style throughout is very pleasing. The author's power in character portrayal is manifest in the contrast so carefully drawn between Uncle James and Father Genicot. The one is a theorizer in education, conceited and self-opinionated. The other is a saintly, practical man who knew

human nature and was a power among the lads whose young characters he was moulding with Christ-like touch.

Literature. Cardinal Newman. Edited by Gilbert J. Garraghan, S. J. Schwartz, Kirwin & Fauss, $1.50, N. Y.

Teachers as well as students of literature and all lovers of Newman will welcome Father Garraghan's book. Its purpose is twofold: to show by a careful analysis of the essay on Literature the striking characteristics of Newman's style, and to force the student to realize the vastness of the field embraced by literature, teeming as it is with vital and varied interests.

The notes are concise enough to invite perusal, and touch upon those points in the essay that call for an explanation. For use in the class-room this is a valuable asset, as nothing so surely deters the young student of English from a serious study of an author, than to be assailed by a page in which explanatory notes predominate. The "Rhetorical Studies" unfold a very careful and exact study of the essay.

Taking up first the question of structure the editor shows how Newman's style furnishes an excellent model of orderly and coherent thought-development. "For clearness, sequence, orderly arrangement, adequacy of treatment characterize his writings; in a word they are strong in all the elements that enter into the notion of rhetorical structure." The author then proceeds to the work of analysing the essay, beginning with a Topical Abstract, i. e., outlining in topical form the more important ideas in the essay. Then follows the Paragraph Summary, which is nothing else but the simple process of finding the topic sentence in each paragraph, preserving to a great degree the words of Newman. After this we have the Tabular Analysis which clearly brings out the main ideas of the essay, while showing their logical and structural bearings. A series of searching questions, calculated to show the pupils' grasp on the matter, closes the first part of the book.

In the second part of the book the question of Literary Theory is dwelt upon. Beginning with the various definitions of literature given by competent literary masters, Father Garraghan treats of the function of literature, its substance and form; the relation of literature to art, to science, and to morality. The book is not intended as a substitute for a text book, but rather supposes that the boy has acquired the ordinary knowledge of Rhetoric, that is gained from any good text book on the subject.

A Study of Francis Thompson's Hound of Heaven. By J. F. X. O'Conor, S. J. New York, John Lane Co., 1912. Paper 25 cts., Cloth 50 cts.

Of the literary works that have come from Father O'Conor's pen, none has received the praise that the present volume called forth from a wide circle of

critics. "A Study of Francis Thompson's Hound of Heaven" will be found very useful by every teacher of English and will be read with pleasure and interest by every lover of literature. The interpretation is both scholarly and suggestive, and the parallel drawn between the poem and the Spiritual Exercises of St. Ignatius evidences the author's keen spiritual insight. The fact that the "Study" has gone through four editions shows the hearty welcome it has met with in the literary world.

Aids to Latin Prose Composition. James A. Kleist, S. J. Schwartz, Kirwin & Fauss, New York. 60 cts.

Father Kleist has given to the Latin Professor a valuable instrument that will prove helpful in the task of training up his pupils to an appreciation of the peculiar genius of Latin style. The characteristic differences between Latin and English idiom have been indicated with scholarly exactitude and clearness. Almost all the sentences of the exercises, and all the examples chosen for illustration have been selected from Caesar and Cicero. For class-room work the author calls attention to the fact that the lessons for special study are entirely independent of one another. "Each is complete in itself and may be omitted without any detriment to the whole." On an average of one lesson a week the entire course of exercises will be completed at the end of the student's sophomore year. The "Aids" is an ideal exercise book and will supply a long-felt want in our college Latin course.

OBITUARY

Brother Ignatius Boemecke.

At St. Charles College, Grand Coteau, La., at 11.45 P. M., on the 29th of May, 1912, died Brother Ignatius Boemecke. His death was due to old age rather than to any particular malady, as he lacked only two months and a half to complete his 88th year. On the following day, at 5.30 P. M., the Office for the Dead was recited by the Community of St. Charles College in the parish church, and immediately afterwards the funeral took place. The body of the venerable Brother was laid to rest in a sheltered corner of the cemetery attached to the college. The Rector of St. Charles College, Rev. H. S. Maring, S. J., nephew of the deceased, presided at the Office and funeral. Another nephew, Brother Henry Rittmeyer, S. J., was also present.

Brother Ignatius Boemecke was born at Nesselroeden, Hanover, on the 15th of August, 1824. His father Ignatius Boemecke, and his mother, Elizabeth Kaiser, were both pious Catholics. The youthful Ignatius received a thorough Catholic training from his good parents, and his soul was early stamped with those virtues and traits that endeared him in after years to the many persons with whom he came in contact. On completing his school life, Ignatius was apprenticed as a joiner, and at the age of seventeen left his native town. To perfect himself in his trade, he travelled for six years from city to city through Germany, France, Switzerland and Italy, until in 1847 he finally arrived at Rome. This was his objective point. Years before he had made up his mind to join a religious order on arriving at the Eternal City. On the 19th of June, 1847, he was received into the Society as a coadjutor-brother by the Very Rev. Father John Roothaan, then General of the Order. Ignatius remained several months in Rome and was then transferred to Marseilles, France, to continue his novitiate, but owing to the unsettled state of religious affairs in France at that period, his superiors judged it better that he should proceed to the United States in company with thirteen Jesuit priests, who were about to embark for the Mission at New Orleans. Among these were Fathers Hubert, Jourdan and Duffo, all well known by their labors in the South. On the 4th of October, 1847, they sailed for America, and arrived at Mobile without mishap on the 27th of December. They were warmly welcomed by Bishop Portier and assigned to Spring Hill College, near Mobile, which the Bishop had shortly before placed under the direc-

tion of the Society of Jesus. After spending six months at Spring Hill, Brother Ignatius was called by his superiors to the Immaculate Conception College, New Orleans, where on the 21st of June, 1849, he pronounced his first vows, and on the 15th of August, 1858, his last vows.

For upwards of sixty years Brother Ignatius faithfully performed the duty of porter at the door of the Jesuit College and Church on Baronne Street. Almost everyone in New Orleans knew the kind, gentle and unassuming "Brother Ignatius," as he was commonly called. Men, now old and grey, remember seeing him at his post of duty as they wended their daily way to and from the class-rooms of the college forty, fifty and sixty years ago. The surroundings were far otherwise in those distant days from what they are in our own. A plain wooden church and a single frame building then served the needs of church and college. It was only in 1851 that the large brick church which now marks the site was erected. Of the many Jesuit Fathers and Brothers that have lived and worked in New Orleans, Brother Ignatius alone remained through all the changing years, and witnessed the gradual growth and improvement of both church and college until they assumed their present magnificent proportions.

On June the 19th, 1897, Brother Ignatius celebrated the Golden Jubilee, and on the same date in 1907, the Diamond Jubilee of his religious life, and on both occasions was the recipient of many congratulations, not only from his religious brethren, but also from all classes, rich and poor, of the citizens of New Orleans.

In the Spring of 1910 the health of the good Brother began to fail, and it was deemed advisable by superiors that he should be dispensed from any further active work at the door. So he was sent to spend the evening of his life in the quiet country home of St. Charles College, Grand Coteau, where for the past two years he was an unfailing source of edification to all his brethren by his quiet, gentle piety, and genuine humility. Day after day up to a couple of weeks before his death could he be seen in the private chapel of the college, making the Way of the Cross, or kneeling in rapt devotion before our Lord, Whom he had served so long and loved so well. And even at the last, when feebleness rendered it impossible for him to drag himself to the chapel, he begged that Holy Communion should be brought to him daily. It was his privilege as well as his reward to receive his Lord and Master for the last time in the form of Viaticum on the very morning of the day he died. His death was peaceful and holy and the crown of a long and useful life spent in the service of God and of Holy Church. R. I. P.

Father Rudolph J. Meyer.

Father Rudolph J. Meyer, Provincial of the Missouri Province, died in St. Louis on the first day of December, 1912. It was a Sunday afternoon. At half past three o'clock he went with one of the professors for a short walk. Having walked for half an hour they turned to come home. On the way Father Meyer remarked that he found a difficulty in breathing. He would not have a conveyance, nor would he consent to see a physician whom they knew and whose house they were passing. With several stops to rest and a few blocks on the street car, he at length reached the college and sat down in the parlor. The house physician who lived nearby was summoned. Without examination he said that it was a case of heart-lesion which had manifested itself some years before, and that the sacraments sould be administered immediately. The spiritual father was called; the sacraments were administered; and Father Meyer died at twenty minutes before six o'clock, twenty minutes after entering the house.

It is a peculiar fact that Father Meyer was born on Grand Avenue and died on Grand Avenue (thirty sixth street), though when he was born in 1841 the street did not exist, not even as a country road. The St. Louis University is on Grand Avenue and is the centre of figure of the city. Two miles and a half south of the University the street passes the site of the old Meyer mansion which stood opposite to what is now the entrance to Tower Grove Park.

Rudolph Meyer went to school at the old college on Ninth Street. He was entered as a student in the preparatory course during the year 1852-53. The old college was a boarding school situated at the edge of the town and originally outside the limits. The old five years course of classics was still followed, and there was a preparatory class as well as a year of metaphysics. French and Spanish received much attention on account of the number of students speaking those languages. Meyer, though living so far away, was a day scholar—an extern. In the catalogues of preparatory and first year of Latin his name appears only in the list of students. In the catalogue of 1854-55 he receives honorable mention in Greek, Latin, Spanish, and in the French Catechism class. In 1855-56 he is the choice of the students for good conduct amongst the junior externs. In 1856-57 we find him studying logic. In 1857-58 he is the choice for good conduct amongst the senior externs and is distinguished in all his studies.

A noticeable feature in these catalogues is that a course of logic was given in the year that preceded the study of

rhetoric. There was a complete literary course in French as well as English; and a student could follow both; and Meyer is mentioned in the French course one year behind his English. He walked to and from the college every day—weather permitting—going after a very early breakfast and returning late in the evening, and doing all his studying at school. The daily tramp through all those years must have had something to do with the development of a constitution that served him so well for protracted periods of desk work in later years.

He was a devout student. The Brother sacristan of the old church is still living and tells how young Meyer would serve as many as nine Masses on Christmas day. Yet his mind did not turn to the priesthood. He thought of becoming a lawyer. One day the President, Father Verdin, met him, asked him what he was going to do, and after a few words said, pointing to the cassock, "how would you like to wear one of these?". These simple words were like an entirely new light disclosing a new avenue. So young Meyer did not wait for the year of metaphysics, but entered the novitiate, at Florissant, on the 12th day of July, 1858. He had not yet completed his seventeenth year, having been born on the 8th of November, 1841.

The chronological order of his offices and occupations during the fifty-four years and five months of his life in the Society is instructive.

1858–1862—Florissant—	Novitiate and Juniorate.
1862–1864—Boston—	Philosophy: first and second year.
1864–1865—Georgetown—	Philosophy: third year.
1865–1866—Cincinnati—	Teaching English in the Commercial Course—also higher mathematics, penmanship and German.
1866–1867—Cincinnati—	Grammatica suprema.
1867–1870—St. Louis—	Rhetoric.
1870–1874—Woodstock—	Theology . . . Ordained on July 2, 1873, by the Right Reverend William O'Hara, D. D., Bishop of Scranton . . . Made a public defence in theology at the end of the Fourth Year.
1874–1875—Tronchiennes, Belgium—	Third Year of Probation.
1875–1876—Florissant—	Professor of Juniors.
1876–1877—Cincinnati—	Minister and Prefect of Studies.
1877–1879—Chicago—	Prefect of Studies.
1879, Aug. 15–Cincinnati–	Rector.
1881, Aug. 2—St. Louis—	Rector.
1885, Nov. 12 to Jan. 27, 1889—	Provincial of the Missouri Province.

1889—Florissant—	Instructor of the Fathers in the Third Year of Probation, during the absence of Father Thomas O'Neil at the Congregation of Procurators.
1890—	Visitor to California.
1890–1891—St. Louis—	Prefect of Studies in the scholasticate at St. Louis and Professor of second year of Philosophy.
1891, May 28–Milwaukee–	Rector.
1892—	Sent as Elector to the general Congregation at Loyola.

He was retained by Very Reverend Father General Louis P. Martin as substitute Secretary. Father James Jones, who had come as Elector from England, and who had been elected English Assistant, died shortly after the close of the General Congregation. Very Reverend Father General Martin then appointed Father Meyer to the office of English Assistant and the appointment was approved according to the due forms. After the next general Congregation which was held in September, 1906, Father Meyer was appointed Superior of the German Mission in the United States. He was instructed to report upon the manner of dividing this Mission between the Province of Maryland–New York and the Province of Missouri. The division having been effected, he was made Provincial of Missouri on September 1, 1907, and continued in the same charge until his death on December 1, 1912.

Though Father Meyer had been writing all his life-time, he found little leisure to write for publication. Still, he contributed some articles to the magazines and published two books which have been well received: "The Science of the Saints" and "The World in which we live." Whilst Assistant, he prepared the first draft of the Letter of the English Bishops on "Liberal Catholics," and wrote the *Ordinatio* for the Society "De Rebus Temporalibus." He wrote rapidly and his hand-writing was very beautiful, but it was used upon matters that do not go to press. His occupations did not permit him to engage much in public speaking, but whenever he did speak his audience listened. His influence was rather in the advice that was sought in secret by those whose works were public. His memory was singularly retentive of all the processes in the solution of past problems—the various views, the reasons for these views, the answers to objections, and the grounds for the final decision. This ready mental equipment and the analytic faculty which it implied, together with his speaking knowledge of five modern languages made his services more directly available in the offices which he was called upon to fill.

Throughout his religious life he was exact in the observance of the rule. In his journeys he employed much of

the time in saying the rosary. On the train he was always up early to make the full hour of meditation. For such occasions he had two special meditations. One was the condition of the peoples of the world as presented by St. Ignatius in the first point of the meditation on the Incarnation. The other was the meditation on our duties, as found in the Diarium. He persevered to the end. His particular examen was found marked for the noon of the day on which he died. R. I. P.

We add here the subjoined appreciation of Rev. Father Meyer, written by one who knew him intimately when he was the English Assistant.

Being of that robust constitution, which is so rare among the venerable Fathers deputed to assist the General of the Society, I gathered incidentally from Father Meyer, that much work devolved upon him, in proportion to his vigor, and, I would add, his indefatigable laboriousness. I had not known Very Rev. Father Anderledy; but I understood at Fiesole that it was by such application, as I saw in Rev. Father Meyer, that he had broken down a strong constitution—he had even done the work of amanuensis for lay-brothers, when they were sick. It is true that, in the earlier years of Father Meyer's sojourn here, he had felt somewhat stranded, after the many years of strenuous energy in America, when he was Rector and Provincial. His life was that of a councillor; very different from that of an administrator and superior. But that consideration would only have operated to make him ever more the ready man, for so many intricate and delicate affairs touching his station.

That reminds me, how, in earlier days, when, I think, he was Rector in St. Louis, he said very quietly, and with a sigh of longing, that, with his studies and his tastes he had looked forward to an intellectual life of activity; and intellectual pursuits were, under the stress of administration, the farthest from his reach. We all know the solidity and thoroughness of his learning. And here in Rome he was deep in the ecclesiastical law, which the government of the Society touches or may touch at every point. With all that, I could never explain a certain slowness or want of facility in one direction. With that elegant, clear hand of his, a reflex of his mind, I doubt whether he wrote anything without erasions and corrections—which seemed to spoil the appearance of his letters.

His studies had never formed him to be a book-keeper, or accountant. But it so happened, the first time he was Provincial of Missouri, that when financial reports came in, for the necessary reference to head-quarters, he found them in such a condition, that there was nothing else to do but to set himself to work, and reduce them into an intelligible form. This thankless training, of which I think I heard from him about that time, came to stand him in good stead

after years had passed. What with it, and with all his varied administrative experience in America affairs of the kind, he was just the man, when an *Ordinatio de Re Temporali* had to be put in shape. The Ordinance put in form and finished for the Society was communicated then to Cardinal Ledochowski, Prefect of the Propaganda, who was so taken with it, that he asked if he might not be allowed to adopt it. He adopted it; changed terms and appellatives; and sent it out to the world, as an Ordinance of the Propaganda.

The following letter on the death of Rev. Father Meyer, to Rev. Father Provincial from Very Rev. Father General was read in the refectory.

REVERENDE IN XTO. P. PROVINCIALIS
P. XTI.

Hoc ipso die 2 Decembris paulo post horam nonam antemeridianam per telegraphum certior factus sum de improvisa morte R. P. Rudolphi Joannis Meyer, Provinciæ Missourianæ Præpositi. Quem equidem nuntium eo dolentius accepi, quo magis ad me ex inopinato pervenit. E vivis sublatus est egregie de Societate meritus, annos natus 71, Societatem ingressus 54.

Præclaris sane dotibus ad docendum, concionandum ac gubernandum præditus, optimus Pater, nec minori prudentia ac rerum experientia, multisque religiosarum virtutum ornamentis instructus, tum in præcipuis Collegiis regendis, tum in visitanda Missione Californiæ, tum in ipsa Provincia Missouriana administranda magnopere se probavit. Dein, paulo postquam Congregationi Generali XXIV a sua Provincia electus interfuit, in locum demortui Assistentis Angliæ rite suffectus, eo in munere ad proximam usque Congregationem Generalem XXV magna integritate ac fidelitate versatus est. Mox in suam Provinciam redux, Missioni Buffalensi magna ex parte cum Provincia Missouriana uniendæ, præficitur; peracta vero unione, universam Provinciam Missourianam summo regularis disciplinæ studio ad supremum vitæ suæ diem rursus gubernavit.

Quod igitur, jam pridem more receptum, Congregatio IX, Decreto 21, firmatum voluit, id Ra. Va. in sua Provincia indicendum curet, nimirum ut singuli Sacerdotes pro ejus anima Sacra tria faciant; ii vero qui Sacerdotes non sunt, coronas tres totidemque communiones offerant.

Commendo me SS. SS.

Romæ, die 2 Decembris 1912. Ræ. Væ.
Servus in Xto.
FRANCISCUS XAV. WERNZ
Præp. Gen. Soc. Jesu

ROMAN FACULTIES AND RELICS.

1. It may interest the readers of the WOODSTOCK LETTERS to know what faculties are got for Ours at Rome, and the tax imposed for each application. Both are given in the following list.

Scapulars (Blessing and Imposition)	LIRE
Immaculate Conception	2.00
Holy Trinity	1.00
Mount Carmel	.50
Passion	Gratis
Our Lady of Sorrow	1.00
Our Lady of Mercy	1.00
St. Joseph	.50
Precious Blood	.25
Sacred Heart	1.00
Our Lady of Good Counsel	1.00
Five Scapulars with one formula	10.00

	LIRE
Crucifix with *toties quoties* Indulgence	10.00
Medal of St. Benedict	.50
Girdle of St. Francis	1.00
Girdle of St. Thomas	.50
Girdle *della Consolazione*	1.25
Holy Water of St. Vincent Ferrer	.50
Third Order of St. Francis (Enrolment)	1.00
Union of St. Anthony of Padua (Enrolment)	1.00
Way of the Cross (Erection)	.25
Crucifix with Indulgences of Way of Cross	1.00
Rosary Beads	1.00

The manner of securing these or any Romam faculties is to make application to Rev. Father Provincial or Father Socius. If the petition is approved, it is forwarded to the Procurator General, at the address found in the Province Catalogue. The petition should be in Latin, Italian or French.

Faculties like the above are not usually asked for by the Procurator General until he has a number of applications in hand for the same faculty. Hence there may be some delay in receiving an answer in the Provinces.

2. The relics of Jesuit Saints and Beati are in the charge of the Postulator General of our Causes. His address is The Rev. Camillus Beccari, 120 Via del Seminario, Roma, Italy. He may be written to in Latin, Italian, French or English. *Ex ossibus* relics of our Saints are not usually given to individuals, but only to houses and colleges and churches. The reliquaries are paid for by the petitioner, as well as all expenses for postage, A gift for the promotion of the Causes is very acceptable, but not exacted.

Some non-Jesuit relics can be obtained at the official centres in Rome. Application for them may be made to any one available at Rome, provision, of course, being made for the expenses.

ELDER MULLAN, S. J.

VARIA

AUSTRALIA. For the first time in the history of New South Wales an attempt has been recently made—and as results proved—a most successful one, to bring together the students of our Catholic Secondary Schools in a splendid display of Catholic faith, by organizing a Communion Breakfast at St. Mary's Cathedral. Ostensibly this Communion was for the purpose of manifesting in a really Catholic way, the appreciation of intellectual Catholics of the gigantic work done for Holy Church, by His Eminence the late Cardinal Moran; but in reality it was for the purpose I have indicated above. Your readers may not be aware that there is a considerable opposition—though in a quiet way—to the work of our people here. There seems to be an impression even among some of the clergy that our ex-students are not playing, and have not been playing the part that might be expected from them, in the interests of their faith. The illogical drawing of general conclusions from particular instances is quite the thing, and many a time have Ours been asked the question: "Why do all your boys deny their faith?" One Father recently, when asked this question, replied by asking in his turn: "What are your proofs?" and added, "I will mention *two* excellent Catholic ex-students for every careless one that you can mention." The accuser (a priest) was unable to mention *one*. Then our Father asked: "What about the renegades? mention one." No answer! He had evidently been quoting from random table-talk. There is a Catholic college attached to the University, but for some reason or other the hierarchy have taken little or no interest in it; there, a large number of our ex-students and others stay, whilst attending lectures at the University, and unfortunately very little is done of the grand work that one finds carried at Oxford, where fortunately, our Fathers have a college, and give theological and philosophical lectures that are absolutely necessary for professional men to enable them to satisfactorily answer the objections brought against the faith. Hence you will understand how pleased we were to throw ourselves heart and soul into this religious function. The officials of our ex-students' union were no less earnest, as they felt that by a strong representation they could in a practical way refute the almost groundless accusations brought against them directly, and indirectly, against their masters. Though the smallest college, we had by far the largest representation. The Archbishop in the course of his remarks at the

breakfast did not conceal his evident pleasure at the fact, and spoke of *Riverview and the other Catholic Colleges.* It is hoped that this function is or will be a preparation for the establishment, in the near future, of a Newman Society similar to that in Melbourne. Besides a circular sent from St. Mary's Cathedral we sent one of our own in which we put before our old boys the urgency of the case. They realized it so forcibly that a large number of them who are going through a course at an Agricultural College some 200 miles from Sydney also went to Holy Communion in a body the first opportunity they got.

An amusing incident in connection with this is worth recording. An ex-student of another Catholic college attacked one of our past students and asked him: "Why are you Riverview fellows ashamed of your faith?" "Like your impudence, sir! to utter such a calumny," was the answer. Later on these two met at the Communion function at St. Mary's Cathedral. Fortunately or unfortunately the "calumniator's" college was very poorly represented and as the Riverview tables were crowded out, the overflow went to fill up the ranks of *his* representatives. "Well, well," said our ex-student, "where now is your boasted profession of faith; do you see how we have to help to hide your defaulters?"

Ours are in considerable demand for retreats and we find it quite impossible to satisfy the demands made upon us. During the June holidays we had to refuse numerous applications for retreats. The sisters in the Convents have learnt the wisdom of writing twelve months in advance, especially from distant places. One Father went 1400 miles to give two retreats. As the retreats are mainly given by the Fathers in the colleges, these refusals must go on until we can secure a missionary staff who will be able to go at any time of the year when requested by the Bishops. The present Archbishop of Sydney is a great friend of Ours. He makes an eight day retreat each year at Loyola, formerly the Novitiate, now the House of Retreats, and he realizes that the exercises can be given best by the Jesuits.

The House of Retreats is going on famously. The exercitants enter on Friday night and come out on Tuesday morning. The moderate charge of £1 is made. Since its establishment last year large numbers of workingmen, who have made great sacrifices in many cases, and also professional men, have gone through the exercises. One of the most consoling features of it is that so many of our own ex-students come for the exercises. Though some come with misgivings and a certain amount of trepidation, all go away delighted and determined to return again. Their enthusiasm reaches others, and as a good number of them have committed their impressions to the press the work has become more widely known and more highly appreciated.

In spite of the opposition of the "Wowsers" a Bursary Bill was passed through the Parliament this year, so that henceforth scholarships may be taken out at the Catholic colleges by the successful competitors, who may afterwards go right through the University course without any expense to themselves. The Secondary Schools wishing to accept these scholarships are required to have themselves inspected by the inspectors of the Public Secondary Schools. We have accepted this condition.

In the Lavender Bay district of the North Sydney parish they have inaugurated Monthly Communion breakfasts for the boys of the parish. The first one which came off in September more than realized their highest expectations.

AUSTRIA. *Innsbruck.*—The Collegium Maximum in Innsbruck is nearly completed. The only unfinished part is the woodwork in the new chapel and in the refectory. This should have been done by August 15, 1912, according to contract, but the carpenters' strike set in a few months prior to that date and ended in November, thus upsetting all plans. Those who were here a few years ago will hardly recognize in the building of to-day the old Collegium and Convictus. Rev. Father Rector has transformed them into a highly up-to-date building in spite of innumerable difficulties. To make out of old buildings, some of them a few centuries old, a new and modern one is no slight task. On the very day the Seminarians left for their summer vacations in July, 1911, the wreckers began to tear down the old Danner and Hess houses and a part of the Canisius house. These were replaced by a new building more uniform in style with the remaining ones, and another new building of four stories was added as a wing to the old Canisius house for the new chapel and new refectory. The old domestic chapel, the Konviktoren chapel, the community refectory and the large Seminarians' refectory were torn down in September, 1912, to make room for a larger garden. The roofs of all the new buildings are flat and gravel-covered, and now afford an excellent opportunity to the friends of fresh air and sunshine to enjoy themselves to their heart's content, and to study in the open air. The larger roof is about 200 yards long and perhaps 25 wide, the smaller, reserved for the philosophers, is about 40 by 25 yards. The garden received a very notable extension by the removal of the old refectories and kitchen, and there is a rumor that the space formerly reserved for the officials of the university library will be bought for the purpose of extending the garden still more. This will probably happen soon, for the old university library is expected to move into its new quarters, near the city hospital, this Spring, and then the present library building will be completely turned over to the theological

faculty for lecture rooms as our present ones are sadly insufficient.

Our house library of 60,000 volumes has received additional space for study rooms and for periodicals and magazines.

The new entrance, quite in keeping with the extensive improvements, is now at Sillgasse 2, as are also the new parlors and the new Sodality hall.

The greatest improvement is undoubtedly the new chapel and the new refectory. These are large, airy and lightsome; each is two stories high, heated with hot water and lighted with electricity. The chapel when completed will have seven altars. The refectory is tiled and its acoustics are splendid.

The rest of the house is so completely changed and renovated that there are almost no traces of the old left.

The Canisianum.—On October 28, 1912, the seminarians surprised Father Rector, the Rev. Michael Hofmann, with an elaborate celebration of his silver jubilee as a priest. He had hoped to celebrate the day quietly, but it turned out otherwise. The celebrations lasted two days and were a source of joy not only to the good jubilarian but also to the Fathers of the Austrian Province. The many testimonies of devoted affection and esteem that poured in by mail and telegraph these days proved substantially that the work of the Fathers in Innsbruck is highly appreciated. Old and young Convictors contributed generously to the erection of a memorial altar, the Canisius altar, in the chapel of the Canisianum.

Father Hürter and Father Lercher are now stationed in Canisianum as Confessors and writers. Father Hürter has discontinued his lectures at the University, but still gives his "Relectiones" in one of the halls of the Canisianum.

The Convictors number over 270 this year, 57 of them being Americans, who have in consequence the largest representative body of any of the many nationalities studying here. The Bidellus of the house is Mr. John Fearon, St. Cloud, U. S. A., an Irish-American.

This year, a new experiment is being tried among the seminarians: strict separation between the philosophers and theologians. This means first and second year men are together, and third and fourth year men form another group. The arrangement seems to please all parties. A number of seminarians are taking a two or three years' course in philosophy with our scholastics in the Collegium. The Holy Father has granted our Fathers here the privilege of conferring the Roman doctorate of philosophy on those who, having made this course, shall have passed the required examinations.

The new Ruthenian Bishop of Canada, Dr. Nicetas Budka was an Innsbruck seminarian. Thus far twenty-eight Bishops have received their training in the Jesuit Seminary of Innsbruck.

The Spiritual Exercises for Recruits, 1911.—The number of laymen's retreats in Austria for the year 1911 was swelled by three given to the recruits as a distinct class. The first was at Strebersdorf, August 13-15, 1911, with an attendance of 58, the second at Brixen, September 6-8, 1911, with 56, and the third at Linz, September 29–October 1, 1911, with 123. The method followed at Strebersdorf is typical. No mention was made of spiritual exercises, and instead they were announced under the less formidable name of "A Preparatory Course for Recruits," with a program instead of a daily order. Eight lectures were given on the first two days, six by the retreat master and two by the lay instructor, in the present case a retired officer. He chose his subjects from the following: "Entrance into the Barracks," "Service," "Good fellowship," "Leave of Absence," "Intercourse," Morality," "Apostolic Activity." Each lecture lasted thirty to forty minutes. Variety was secured by calling them "Admonitions," "Instructions," "Exhortations," "Considerations," "Lectures," etc.

The object of the retreat master's lectures on the first day was to bring all to a good confession. The topics chosen were "Existence of God," "Lifework and Last End of Man," "The Threefold Sin," "The Terrors of Hell." In the evening as many confessors as possible were engaged in order to despatch the work quickly.

The meditations of the second day treated of the punishments of sin. Divine Mercy was explicitly touched on only in reference to confession and the sympathy of the confessor. The day opened with a lecture on the eternity of hell in which the popular objections were refuted. Then followed a series on the sixth commandment, the shame and degradation of vice, the ruin which impurity works in body and soul, in the family and the nation in time and eternity. Then a Catholic physician of good standing, who had seen service in a military hospital, explained the various sexual diseases found in the barracks, and showed the ruin into which the immoral soldier plunges himself and perhaps whole generations. Against such words the old objection would not hold, namely: "The priest has to talk that way, it is his business; but men of practical life and doctors have a different tale." The day closed with an address on the beauty and heroism of chastity delivered before the altar of St. Aloysius and followed by an act of consecration to that saint. On this evening and the following morning further opportunity of confession was given lest any should hesitate to approach the holy table twice in succession.

The lectures of the third day dealt with the safeguards of virtue and the means of grace, prayer, Mass and frequent Communion.

The program further made provision for the way of the cross, a pilgrimage to a neighboring cemetery, the rosary,

devotions to the patrons of the military state and the great patron of a happy death, consecrations to the Blessed Virgin, St. Aloysius and the Sacred Heart.

One more point worthy of mention was the "Drill" or "Exercise." It served to give those raw recruits a certain facility in making the sign of the cross, the genuflection, prostration, and in approaching the altar rail. At the same time it cultivated discipline, promptness and a certain polish in bearing and in the use of the military salutes, all of which would benefit the men in actual service.

The close of the exercises was solemn and in the presence of as many witnesses as possible. The retreat master commented on the resolutions inscribed on the rear of the memorial card handed to each. Finally the religious services were closed by the renewal of the baptismal vows.

The participants gathered after Mass, at a pleasant little banquet with songs, declamations and stories, where the retreat master could show that he knew how to be pleasant as well as severe. Before disbanding a photograph of the group was taken with a suitable religious back-ground. The retreatants were eager to have copies, and these will serve as gentle reminders, and in promoting the good work. —*Nachrichten.*

Golden Jubilee of the Sodality of Innsbruck University.— The Church, where by law protected, as in Spain and Austria, has forces to contend with peculiar to her state of Government recognition. Continental liberalism backed by Masonic and Jewish money in Austria, is untiring in its determination, to harm her or to weaken her influence; and with the astuteness of their French brethren they pay particular attention to the schools and universities. These once liberalised the baneful spirit can radiate more easily and more effectively in the larger world outside. Churchmen are now recognizing more than ever the need of vigorous counter efforts. They have boldly called their neglect of the Press a disease and have attacked it as one to be stamped out at all costs. The Pius Verein for the strengthening of existing Catholic journals and the founding of new ones has in a few years done wonders, and the people have gladly made big sacrifices for it. So too the golden jubilee celebrations of the Innsbruck University B. V. M. Sodality were expressive of the same sense of danger, and of a determination to meet it well equipped. The speeches in connection with the occasion made this quite clear. The brilliant gathering for the jubilee in the educational centre of Catholic Tirol emphasised the strength and worth of the Catholic élite among the student body of this famous University of the Austrian Empire.

The liberals have a peculiar dislike of Innsbruck and pay it in consequence quite an undue share of their attention,

for do what they can, Tirol remains vigorously and staunchly Catholic. The Sodality officers may reasonably be satisfied with their jubilee efforts. From the moment the Archbishop of Munich, Dr. von Bettinger, was received in state in the new Theological College, the Canisianum, on the Saturday evening, till the break-up of the distinguished gathering in the Town Hall on Sunday evening, it was a veritable triumph for the Mother of God and her chosen sons of Innsbruck.

The celebrations began with a three days' retreat in the University Church, given by the Rev. Michael Hofmann, S. J., Rector of the Canisianum and University Professor. On Sunday morning, December 8th, at 7.30 A. M., the church nave was crowded with present and past Sodalists, who went to Communion in a body. Abbot Stephan Mariacher von Stams, an old Sodalist, was celebrant. Long before 9.30 A. M., the hour fixed for the Pontifical High Mass, the church was overcrowded, galleries even and choir holding their utmost, so that there was scarce standing-room anywhere, when Archbishop von Bettinger approached the altar amid an exceptionally impressive body of clerics, principally old sodalists, to begin Mass. Everything that could add to the pomp and circumstance of the occasion was done, and rightly, to make the demonstration the more expressive of the strength and vigor of the Sodality. His Grace's sermon breathed the spirit dominating the day: "Seek Ye first the Kingdom of God and His Justice and all else will be given to you." Mary, the seat of wisdom, was their guide and protectress and the protectress of the Church of God in the fierce struggle, through which she was passing. As fellow sodalist he called on them to band together to fling back the assailers of Mary and of her Son. The reception of new members followed, the young men advancing to the Bishop's throne to pledge their fidelity to Mary as to their Queen. This part of the ceremony was peculiarly impressive and brought home to the immense throng in the church the purpose of the celebrations. At the moment a telegram from the Heir-apparent to the Throne, Franz Ferdinand, came, congratulating the Sodality on its jubilee and wishing it a continuance of the grand work done by it.

In the evening the beautifully appointed City Hall was filled with sodalists and distinguished guests. The Sodality statue of the B. V. M. was enthroned on the platform amid flowers. The Ruthenian Archbishop von Lemberg, Graf Szepticky, and numbers of other important people were in front, while University students with bright colored caps and sashes peculiar to German students added color to the body of the hall. In between musical items, speeches of stirring facts and devotion to Our Lady were made by Pro-

fessor Ernst Kischl, Dr. Paul Freiherr v. Kathrein and and Max Reichsfreiherr von Manndorff. Baron Kathrein especially was happy in urging his fellow sodalists to work strenuously for Pope, Church, Kaiser and Fatherland, to cultivate a childlike love and devotion to the Holy Father. The audience was quite carried away by his eloquence and rising "En masse" sang the National Anthem with intense feeling. The President of the Sodality, Father Albert Schmitt, S. J., University Professor, reviewed the history of the sodality from its reconstruction in 1862 by the late Cardinal Steinhuber; how it had stood by the Holy Father in those troublesome days, how its influence was felt far beyond Innsbruck and indeed the Empire, for its records possessed names now high in Church and State in many lands. The sheaf of congratulatory telegrams of eminent old sodalists bore him out. The audience stood during the reading of the Holy Father's telegram of congratulation and blessing. Graceful tributes received with applause were paid to former directors of the Sodality and Father Schmitt, the present popular director, was given an ovation.

The celebrations achieved their purpose of showing that a spirit of staunch Catholicity exists among the Innsbruck students, which waits only for such men as Father Schmitt to wake it up to vigorous action. With the liberal element so active, the Catholics cannot afford to rest peacefully in the seclusion of their studies.

BALTIMORE. *Loyola College. A Lecture on Socialism.*— On Sunday, December 15, Mr. David Goldstein, of Boston, lectured in the College Hall on Socialism in its bearing on Religion and the Family. For nearly three hours the lecturer held the rapt attention of an audience that filled the Hall, by his masterly presentation of his subject. Towards the end of his lecture he was frequently interrupted by Socialists who proposed objections to his assertions, or challenged his interpretation of socialistic teaching. These he disposed of effectively and with a quiet humor that was convincing and delightful. Mr. Goldstein is peculiarly fitted for the work he has undertaken. He was for eight years a Socialist himself, and often played the role of a soap-box orator on the streets of Boston. Like many sincere young men he had been attracted by the promises held out by the Socialist propaganda of fairer and more humane economic conditions, when the world should be governed by the principles of Marx. But finally disillusioned when he found that the socialistic movement was fundamentally and incorrigibly irreligious, his sense of righteousness revolted and he left the Socialist party in 1893, disheartened and disappointed. In 1895 he joined the Catholic Church, and has made it his mission to warn his fellow Catholics and other Christians against the shallow and misleading tenets and

promises of Socialism. The success and effectiveness of Mr. Goldstein's addresses are due to the fact that he makes no assertion that he does not substantiate by the officially circulated literature of the Socialist party, and are enhanced by an easy diction, a resonant voice and a mastery of himself and his audience. He was born in London of Jewish parents, who were on their way from Holland to the United States. Boston has been his home since he was six months old.

St. Raphael's Guild.—St. Raphael's Guild has ministered unto many sick since it began, and has brought sunshine to many a sufferer. The work at the Home for the Incurables has been very edifying and consoling to the patients. The object of the Guild is the visiting of the sick in hospitals, institutions and private houses, to encourage and brighten them by a kind word, flowers, etc., but not to aid them financially, as this last help belongs to another Guild. His Eminence has blessed the work and the workers and has approved heartily of the Guild.

A Good Samaritan.—The following telegram reached Father Rector during the busy confession hours of a recent Saturday evening.

"Pastor, St. Ignatius' Church: Station Master, Union Station, can tell you or proper parish priest, to which hospital a man named Rossi, injured at Bush River, was taken. Think he should have a priest promptly.

(Signed), Passenger."

We have often heard of "sermons in stones;" here is one preached through the wires of the Western Union. Needless to say the call was quickly answered. Next day the papers told the story of the accident and its fatal issue, but the readers little knew of the golden deed that made the victim's death a blessed one.

BELGIUM. *Father A. Stoffels Killed by a Tiger in India.*—A few months ago Father Stoffels was chosen to succeed the late Father D'Hoop, S. J., as Superior of the Barway District, and it was while in residence at Katkahi, the chief Mission Station, that he performed the deed of heroism, which cost him his life. On Thursday, September 12, 1912, at 10 A. M., he got news that a notorious man-eating tiger, which had long infested the district, had killed a Catholic villager of Ujra. Without the slightest hesitation he went in pursuit of the brute, armed with an ordinary sporting rifle and accompanied by a catechist. Father Stoffels appears to have come up with the tiger sooner than he expected. At three o'clock on the same afternoon news was brought to Father Bockaert at Katkahi that his Superior had been badly mauled. Father Bockaert started at once in relief, and on arrival at Ujra found Father Stoffels lying on a charpoy bleeding profusely from many wounds. After ad-

ministering first aid he carried his comrade into Katkahi, and early next morning sent a messenger to Gumla, the nearest civil station, for a doctor.

Mr. Scott, the Magistrate at Gumla, on receiving the message, set out immediately, though it was night, for Katkahi, accompanied by a doctor with a complete medical outfit; but before they arrived, the heroic priest had gone to his reward.

BOSTON. *The Y. M. C. A. Evening Classes in the College.* The Young Men's Catholic Association of Boston opened a course of evening classes for the year 1912-1913. The following courses are given: Accounting, Advertising, Bookkeeping (Elementary and Advanced), Catholic Philosophy and Ethics, Civil Service, Commercial Arithmetic, Commercial English and Correspondence (Elementary and Advanced), Commercial Geography, Commercial Law, Economics, English Literature. Languages:—French (Elementary and Advanced), German, Italian (Elementary and Advanced), Pedagogy.

A correspondent writes thus of the success of the undertaking.

"By the end of October we had about one thousand, in attendance, owing to the increase of the Pedagogy Course. It has gone far beyond our fondest expectations and is now on a firm business basis.

His Eminence, Cardinal O'Connell, has expressed his approval. At a meeting of his old class at Boston College lately held at Granby Street, he spent most of the time talking about the Evening Classes, the need of them and how pleased he was that the Association had started them. Of his own accord he promised assistance financially, and on the following day sent us one hundred dollars. Two nights after, unannounced and unattended, while out for a walk, he slipped in to Father Fortier's class in Logic. Father Fortier recognized the figure in the doorway from his photograph and invited him in. He remained twenty minutes, made Father Fortier continue his lecture and then in a little speech praised the exposition publicly. He next stopped in to see the advertising class where a large number of pupils was hard at work."

Knights of the Blessed Sacrament.—On the Feast of Corpus Christi, June 1911, an event took place in the Sodality Chapel of Boston College, beautiful and affecting to those who witnessed it and significant of what the future might bring forth. Sixty boys selected from the College and High School attended a Mass said by the Prefect of Studies, and received during the course of it, the Blessed Sacrament. At the end of the Mass, Father Rector said a few words on the devotion and chivalry which had called these young men together and of the spiritual significance of the event.

At the end of his discourse, Father Gasson pinned on the breast of each boy, as he knelt before him, a little pin inscribed with the ancient acrostic of Christianity, IXΘUS, saying at the same time the words, "Receive this pin and wear it on your heart as a pledge of your loyalty to Jesus Christ, your King in the Blessed Sacrament of the Altar." Afterwards, all together, these youthful knights pronounced the words of the act of consecration, by which they promised to fight the battle of Christ, their King, to lead lives of truth and purity, to spread abroad devotion to the hidden God of the altar and to receive Holy Communion twice a week. This was the birth of the Knights of the Blessed Sacrament.

The sequel of this event and its significance were witnessed in the Spring of 1912, on the Feast of the Ascension, not quite a year later. Six hundred boys gathered in the Church of the Immaculate Conception to renew, or to make for the first time the solemn act of Consecration of the Knights. The meaning of this event may be better realized by the fact that the majority of these boys came from out of town, some a distance of thirty or forty miles, that they came on a holiday, that they came fasting and with no chance of getting breakfast at the college.

The Knights of the Blessed Sacrament are not a new Society, since there is no organization, no regular meetings, no constitutions. The boys promise to go to Communion and wear the pin as long as they maintain the practice, and to remove it when they lapse. The idea has been found effective as a mechanical means of bringing about a more perfect fulfilment amongst the boys of the Pope's Encyclical on Frequent Communion. The inception and development of the Knights has been due entirely to the enthusiasm and whole hearted cooperation of Fathers, Scholastics and lay Professors.

It might not be out of place here to mention an objection which coming from those of judgment and position demands respectful consideration. It is said that this is a new organization; that we have enough of Sodalities already, that this is emphasizing a new idea to the detriment of the League, which is the Society's great devotion. These objections and others, while plausible, fall to the ground when the working of Knights and the League and the other Sodalities is considered by an eye-witness.

In the first place the League of the Sacred Heart has not suffered from the establishment of the Knights. The Treasury blanks are posted in each room and fairly well marked, there is a list of Communions of Reparation placed in every room, the regular monthly meetings of the promoters are held and the leaflets distributed. Besides that, frequent Communion is the flower and fruit of devotion to the Sacred

Heart. The Knighthood is merely a mechanical means of gaining this frequency of Communion.

Many boys from the public High Schools around the city have been so attracted by the Knights that they have applied for admittance and have been received.

BRAZIL. *Our Portuguese Fathers in Brazil.*—At first, after their arrival in Brazil, the members of the exiled Portuguese Province were scattered here and there, doing what work they could, in various parts of the country. Their position, however, was more definitely settled by a decree of Very Rev. Father General, dated December 25, 1911. According to this decree the Mission of Northern Brazil has been assigned to their care. This embraces Bahia, Sergipe, Alagoas, Pernambuco, Parahyba, Rio Grande do Norte, Piauhy, Ceará, Maranhâs, Pará, Amazonas. The South belongs to the German Province, and the Central portion to the Roman Province. In Bahia the Portuguese Province has one college, one Institute and one residence. There are residences also in Campanha and S. Carlos do Pinhal. Two Fathers are teaching, one Philosophy, the other Theology in the Seminary, Belem, Sara. At Sorocaba there are three Fathers, two of whom are engaged in teaching the Scholastics of the Order of St. Benedict. The Portuguese Mission in Brazil numbers ninety-eight; fifty-four priests, six scholastics, and thirty-eight coadjutor brothers.

BUFFALO. *Dedication of the New Canisius College.*—On December 30, 1912, the first of the new buildings of Canisius College, Buffalo, N. Y., was dedicated by the Right Rev. Charles H. Colton, Bishop of the diocese. The exercises were begun with the celebration of a solemn high Mass by the Rev. Anthony Maas, S. J., Provincial of the Maryland-New York Province. In the afternoon the building was open for public inspection, and at 5 o'clock academic exercises were held in the large lecture room, at which the alumni and college students appeared in cap and gown.

Bishop Hickey of Rochester delivered an address on education and its essentials, paying tribute to the Jesuits and particularly to the president and faculty of Canisius College.

Addresses were also made by the Rector, Rev. A. A. Miller, S. J., Mayor Fuhrmann and Mr. Adebert Moot, Regent of the University of the State of New York.

New Rector.—On January 1, 1913, Rev. G. J. Krim succeeded Rev. Father Miller as Rector.

CALIFORNIA PROVINCE. *Los Angeles College. The First Annual Commencement.*—On June 21, 1912, the first annual commencement of Los Angeles College was held in the presence of the parents of our students and a goodly gathering of well-wishers of the institution. The four class rooms of the college building were transformed into an auditorium

for the occasion. Eleven students received diplomas for the successful completion of the high school course. Our zealous friend and co-operator Very Rev. Jos. M. Glass, C. M., D. D., former president of St. Vincent's College, whose successor we are, gave the address of the day. He made an earnest and eloquent appeal for the support of Catholic education in Los Angeles. The exercises were brought to a close by the remarks of our Right Rev. Bishop, Thomas J. Conaty.

Four Scholarships Presented.—At the suggestion of Very Rev. Dr. Glass, the local council of the Knights of Columbus presented two annual scholarships to the college. Dr. Glass made the same suggestion to the local Y. M. I., who came forward with another scholarship, whilst their president, Thomas P. White, offered another from his yearly allowance for travel. It is only a question of time before our loyal friend will have obtained two more scholarships from the A. O. H.

Transfer of St. Vincent's Alumni to Los Angeles College.—One of the most gratifying events of the past year was the transfer of St. Vincent's College Alumni to Los Angeles College. At a meeting specially convened for the purpose, Very Rev. Dr. Glass made the formal presentation of St. Vincent's Alumni to our college, in the person of our Father Rector, R. A. Gleason. In doing so Dr. Glass has attached to our college a most representative body of men, prominent in Catholic activities and commercial life.

Our first year, though begun in such untoward circumstances, has come to a happy and successful close. The boys evinced an excellent spirit throughout and showed on all occasions the deep religious training of their former teachers, the Vincentians. They took up the Frst Frlday devotion with zeal and enthusiasm. The First Friday always found the entire student body at the Sacred Table and it is doubtless due to this practical devotion to the Sacred Heart that God has blessed us so abundantly during the year.

Spokane. Opening of the Law School.—The formal opening of the Law School took place on October 1, 1912, with an attendance of fourteen. This number has risen since to twenty-one.

The previous evening a very enjoyable and successful meeting of the staff was held at the Davenport. The plans for the year were discussed in detail; a resolution was also passed to hold a meeting of all the professors at the beginning of every month to discuss matters pertaining to the Law School. The enthusiasm which prevailed at this meeting was a source of genuine satisfaction to all who were present.

On October 1st, Rev. Father L. Taelman, president of the University formally opened the course. His earnest words

and good wishes for success struck a sympathetic chord in every hearer.

Following the Rev. President, Mr. E. J. Cannon, the dean of the new department, briefly outlined the work for the first year. Judges J. Stanley Webster and William A. Huneke, and Mr. Robert L. McWilliams then addressed the class. Throughout their much appreciated remarks there rang a note of hopeful earnestness which augurs well for our incipient Law School.

Summer Retreats given by the Fathers of the California Province from June 1 to September 30, 1912.

To Secular Clergy.	No. of Retreats.
Diocese of Baker	1
Diocese of Boise	1
Diocese of Sacramento	1
Religious Men.	
Benedictines.	
Lacy, Wash.	1
Mt. Angel, Ore.	1
Bros. of Lourdes.	
Okinagan, Wash.	1
Seattle, Wash.	1
Bros. of Mary.	
Rutherford, Cal.	1
Laymen.	
Portland, Ore.	1
Santa Clara University, Cal.	5
Religious Women.	
Benedictines.	
Mt. Angel, Ore.	2
Carmelites.	
Seattle, Wash.	1
San Francisco, Cal.	1
Charity, B. V. M.	
Butte, Mont.	1
San Francisco, Cal.	1
Charity, (Leavenworth, Kansas).	
Butte, Mont.	1
Deer Lodge, Mont.	1
Helena, Mont.	2
Daughters of Jesus.	
Lewistown, Mont.	1
Dominicans.	
Los Angeles, Cal.	1
Ontario, Ore.	1
Franciscans.	
Baker, Ore.	1
Pendleton, Ore.	1
Puyallup, Wash.	1
Tekon, Wash.	1
Uniontown, Wash.	1
Good Shepherd.	
Helena, Mont.	1
Los Angeles, Cal.	1
Seattle, Wash.	1
Spokane, Wash.	1
Immaculate Heart.	
Hollywood, Cal.	1
Helpers Holy Souls.	
San Francisco.	1
Holy Cross.	
Ogden, Utah	1
Salt Lake, Utah	1
Woodland, Cal.	1
Holy Family.	
San Francisco, Cal.	2
Holy Names.	
Oswego, Ore.	2
Shorb, Cal.	1
Spokane, Wash.	1
Humility of Mary.	
Great Falls, Mont.	1
Mercy.	
Kalispel, Mont.	1
Los Angeles, Cal.	2
Portland, Ore.	1
Prescott, Ariz.	1
Red Bluff, Cal.	1
Rio Vista, Cal.	1
San Diego, Cal.	1
San Francisco, Cal.	2
Missionary Bro. Sacred Heart.	
Los Angeles, Cal.	1
Seattle, Wash.	1
Notre Dame (Namur).	
Santa Clara, Cal.	1
Our Lady of Charity.	
Vancouver, B. C.	1
Precious Blood.	
Portland, Ore.	2
Presentation.	
Berkeley, Cal.	1
San Francisco, Cal.	1
Sonoma, Cal.	1
Providence.	
Missoula, Mont.	3
Oakland, Cal.	1
Seattle, Wash.	1
Vancouver, Wash.	3
Sacred Heart.	
Menlo Park, Cal.	1
Seattle, Wash.	1
Vancouver, B. C.	1
St. Anne.	
Victoria, B. C.	1
St. Joseph.	
Lewiston, Idaho	1
Los Angeles, Cal.	1
Oakland, Cal.	1

St. Joseph (Continued)	No of Retreats
Slickpoo, Idaho	1
Prescott, Ariz.	1
St. Joseph of Peace.	
Bellingham, Wash.	1
Rossland, B. C.	1
St. Mary.	
Beaverton, Ore.	2
Ursulines.	
Santa Rosa, Cal.	1
St. F. Xavier, Mont.	1
St. Ignatius, Mont.	1
St. Labre, Mont.	1
St. Peter, Mont.	1
Visitation.	
Tacoma, Wash.	1

Secular Ladies and Pupils.	No. of Retreats
Sacred Heart, San Francisco, Cal.	2
Seattle, Wash.	2
Vancouver, B. C.	2
Charity, B. V. M.	
San Francisco, Cal.	1
Ursulines, St. Ignatius, Mont.	1
Mercy, (Penitents)	
San Francisco, Cal.	1
Good Shepherds, (Penitents)	
Helena, Mont.	1
Los Angeles, Cal.	1
Spokane, Wash.	1
Charity, (Leavenworth), Nurses	
Butte, Mont.	1
Total	107

England. *London. Death of Father John Gerard.*—Father John Gerard died at Farm Street, December 12, 1912. It is not easy to estimate the loss which the Church of England has suffered by the death of Father Gerard, writes Mr. James Britten in the London *Universe* of December 20. Few men have achieved distinction in so many differing spheres of literary work, and no one has ever been more willing to place his information at the disposal of any who required it, or has been able to present in a more convincing or more attractive manner the knowledge he possessed.

Georgetown. *Carroll Monument Celebration of May 3rd, 4th and 5th, 1912.*—When the Healy building was erected, forty years ago, two niches were made near the front entrance for two statues, one for St. Ignatius, and the other for the effigy of John Carroll, founder of Georgetown College. But the very purpose of these niches had almost faded away from memory until at the banquet of the Alumni, 1909, Rev. John A. Conway, S. J., recalled the memory of the vacant niche so long awaiting the statue of John Carroll and pleaded with the Alumni that they should accomplish the wish of well-nigh half a century. Naturally the work of carrying through a project received so enthusiastically fell to the President of the Alumni Society, George E. Hamilton, and it could not have fallen to a more devoted soul or to more active hands. He became at once the center of the movement, and to him more than to any one else is due its successful issue.

For the date of the unveiling the Executive Committee fixed upon May 4, 1912, and the following speakers were invited to do honor to the occasion. Chief Justice White, a former student of the College, was asked to present the statue in the name of the Alumni, and he graciously accepted. The other speakers who accepted were the President of the United States, Cardinal Gibbons, the Austro-Hungarian Ambassador, Baron Hengelmuller, dean of the diplomatic corps, and the Speaker of the House of

Representatives. To Father Conway was assigned the honor of the formal unveiling of the statue.

Mr. Hamilton had the happy idea of a reunion of members of the Philodemic Society on the eve of the unveiling. On Friday, May 3, a meeting of old Philodemic members was held in Gaston Hall. Mr. Thomas Walsh, of Brooklyn, N. Y., read a sweet and charming poem on the glories of the old Philodemic Society, and Mr. Daniel O'Donoghue made an eloquent address on the history and fame of this the oldest literary society of the University. After these simple exercises the great company adjourned to the students' dining room where a pleasant evening was passed in "a smoker," with songs and music and spontaneous and enthusiastic speeches.

The morning of May 4 was bright and glorious, a day in every way suited to a great and memorable function. Thousands, unable to obtain seating places, stood patiently and good-naturedly waiting for the ceremonies to begin. It was an impressive and imposing spectacle, surpassing in its splendor the great centennial of 1889. Promptly at 11 o'clock, the procession issued from the main building of the college with the gowned students leading the way. Then came Mr. Wickersham, the Attorney-General of the United States, with Rev. Father Donlon, Rector of the University. Mr. Taft, who found at the last moment, that it would be impossible for him to fulfil his engagement, deputed his Attorney-General, as his own personal representative. Then followed Cardinal Gibbons, the successor of John Carroll in the see of Baltimore, Baron Hengelmuller, the Austro-Hungarian Ambassador, and Chief Justice White, the most distinguished of Georgetown's Alumni. The Alumni, to the number of three hundred, followed on to the platform where the ceremonies began. Chief Justice White spoke with wonderful vigor and almost with the enthusiasm of a younger man. Mr. Wickersham spoke in the place of President Taft, whom he represented. The Cardinal, Archbishop of Baltimore, lauded in the highest terms his illustrious predecessor in the See of Baltimore, for whom he has ever manifested a great affection and admiration. It was fortunate that Baron Hengelmuller represented the body of Catholic Diplomatists, as it gave him a chance to make a profession of his Catholic loyalty. Mr. Clark, the Speaker of the House of Representatives, came to the exercises towards the close as he had been delayed in calling the House to order. This ended the ceremonies of the greatest morning, probably, in the history of the College. It was surely a unique and impressive spectacle to behold the highest representatives of Church and State gathered together to honor the memory of a Catholic priest

and to sound the praises of the Catholic college which he founded.

The annual banquet was held in the evening at which more than three hundred of Alumni and friends of the college partook of the good things which Mr. Charles Murphy had provided, and listened to more speeches recalling the days which the celebration commemorated.

The following day, Sunday, closed the festivities with a solemn pontifical mass celebrated by Bishop Northrop, a former student, assisted in the sacred functions by former graduates of the College. A splendid sermon was preached by Rev. T. Shealy, S. J.

Finally in the afternoon there was a reception by the faculty to which hundreds of ladies and gentlemen thronged to show their appreciation of Georgetown college after its one hundred and thirty years of usefulness for Church and State.

GERMANY. *Ten Years of Workmen's Retreats.*—It was in April, 1902, that our German Fathers began the workmen's retreats. The initial difficulties were many and great. Not only the laymen shook their heads over the novel undertaking, but even some of Ours looked upon the plan of giving retreats to the plain man systematically as fruitless. But two elucidating pamphlets and a resolute beginning broke the ice. In 1902, there was only one house of retreats in Münster, and five retreats were given from April to December to 163 participants. In 1903, the number of retreats was eight and that of the retreatants 281. It was both surprising and gratifying for the directors to note that the young men in particular welcomed the undertaking with warm enthusiasm. Prejudice now began to decrease rapidly and the workmen's retreat was everywhere acknowledged to be an "up-to-date institution." In 1904, an important change was introduced. In order not to deprive the retreatants of more than one work-day, the directors had not hitherto dared to advertise a retreat except for weeks in which there occurred two holidays, the retreat closing on Tuesday afternoon. But from now on, the retreats began to cover three full days: Sunday, Monday and Tuesday, holiday or no holiday. Nevertheless, the number rose in 1904 to 461. In 1905, another house was opened in the archdiocese of Cologne, in which within the first year of its existence 1004 workmen took part in the retreats. At present, it may be said that in North Germany alone, every year, 8000 to 9000 workmen make the spiritual exercises. This figure is of course exclusive of the recruits for military service, for whom separate retreats have been arranged and of whom now more than 5000 annually put off the old Adam before being clad in the emperor's uniform.—*Mitteilungen, No. 46, 1912.*

The Anti-Jesuit Laws.—The papers have had little to say lately about the abrogation of the anti-Jesuit law in Germany, but it would be a mistake to argue from this that German Catholics have quietly given up the struggle against this grave injustice, which is at the same time a standing insult to them and to their religion. The present is a moment of international crisis all over Europe, and the friends of religious freedom in Germany have no desire to produce an unnecessary crisis in their government about a question which has already waited forty years for settlement. But in the meanwhile the Catholics, especially in Rhenish Prussia and Westphalia, are making their opinions known in a very clear and emphatic way. Since the beginning of the year large meetings have been held in important towns denouncing the law against the Jesuits, and asking parliament to put an end to a situation intolerable, not so much for the Jesuits themselves as for the dignity of twenty-five millions of Catholic citizens of the Fatherland. The majority of the legislative representatives of the Empire has declared more than once in favor of the removal of this stain upon the statute-book. The question has ceased to be a merely Jesuit one, or a merely Catholic one, and has developed into a most grave and pressing constitutional issue. —*Rome.*

Tribute to Rev. Father Meschler., who died Dec. 2, 1912.—Rev. in Xto. P. Provincialis;

P. Xti.

In Domo Exatensi Provinciæ Germaniæ die 2 Decembris obiit in Domino R. P. Mauritius Meschler, ætatis anno 83, Societatis 63.

Quam nactus erat indolem suavitatis ac jucunditatis plenam, qua omnes sibi mirifice devinxit, eamdem cum vera solidaque virtute conjunctam semper retinuit. Complura, de rebus præsertim ad religiose sancteque vivendum aptissimis, pie admodum, docte ac venuste scripsit, quæ typis vulgata, non pauca in alias linguas translata, vel pluries denuo edita, maximo in pretio habentur, nec minori cum fructu perleguntur. Juventuti nostræ regendæ riteque informandæ perdiu fuit addictus, mox vero Provinciæ Germaniæ Præpositus Congregationi Generali 23 interfuit, postque ad Procuratorum Congregationem semel atque iterum missus est Provinciæ suæ Procurator. Loyolæ demum a Congregatione Generali 24, in quam convenerat Elector, Assistens Germaniæ constitutus est, susceptumque munus magna fidelitate, diligentia et charitate sustinuit ad proximam usque Congregationem Generalem 25, quæ emerito Patri jam senescenti Successorem concedendum censuit.

Quod igitur, jam pridem more receptum, Congregatio 9, Decreto 21, firmatum voluit, id Ra. Va. in sua Provincia indicendum curet, nimirum ut singuli sacerdotes pro ejus

anima Sacrum unum faciant; ii vero qui Sacerdotes non sunt, coronam unam cum una communione offerant.

Commendo me SS. SS.

Romæ, die 3 Decembris 1912.

Ræ. Væ. Servus in Xto.,

Franciscus Xav. Wernz,

Præp. Gen. Soc. Jesu.

HOLLAND. *A Jesuit Explorer in India.*—A pamphlet has been published in Dutch by Professor Wessels on the subject of the travels of Antonio de Andrade, S. J., which shows that Andrade explored the Ganges, from Hardwar to its source, in 1624. It may be remembered that the earliest exploration of the Ganges was made by the survey officers, Roper and Webb, in 1807. Andrade's exploration appears to have been discredited, because he stated that the Ganges had its source in a lake. This has been assumed to be Manasarowar, which is the source of the Sutlej, and not the Ganges. Professor Wessels now points out that one important branch of the Ganges, the Vishnuganga, has its source in a Himalayan lake, and that Andrade's exploration was quite genuine.

INDIA. *Bombay. Magazon. St. Mary's High School.*—The total number on the rolls at the close of the year, 1912, was 518 pupils as against 525 last year; of these 300 attended the European and 218 the English-Teaching School. The number of boarders during the year was 214.

We sent up sixteen boys for the Matriculation Examination and passed thirteen. Of these ten joined St. Xavier's College, and one entered the Mangalore Seminary. In the European High Certificate Examination we had six passes out of sixteen in the whole presidency—one in the first class, gaining distinction in English, Arithmetic, Science and the much coveted High School Scholarship; four in the second class with distinction in Science; and one in the third class.

In the test for the European Middle Scholarship two of our boys were sent up and were successful, standing first and second on the list.

Calcutta. St. Xavier's College.—The College closed the year 1912 with 770 students on the rolls. Of this number, 382 belong to the School Department and 388 have been following the University courses of the College. The boarders or resident pupils number 97.

The success of our candidates at the public examinations was satisfactory. His Excellency, Lord Carmichael, who presided at the distribution of prizes, December 16, 1912, spoke very highly in his address of the work of the College. Among other things he said: "During my inspection of the college, I was struck with the equipment which has been provided by the College authorities for the teaching of

science. The laboratories are commodious, the museums are well stocked, and the Observatory—so far as my knowledge of Indian institutions goes—is unique. I am told by the Director of Public Instruction that you owe much to the work of the late Father Lafont, and I congratulate the college authorities on the way in which they have carried out his ideas and on the conspicuous success attained by their pupils in science in the University examinations. Father O'Neill in his annual report has expressed his indebtedness to the Government of India and to the Government of Bengal for their generosity in the past, and I can assure him that during my term of office he can count on the same sympathy and interest which he has experienced in the past. I have always admired the devotion of the Jesuit Fathers to their work. They give up their whole lives to their profession, with the result that the Order has produced some of the greatest educationists the world has ever seen."

Mangalore. St. Aloysius College.—The scholastic year 1911-12 has been one of quiet but steady progress. The strength of the whole institution was well maintained, as is shown by the following figures:—

	July 1911	April 1912	Dec. 1912
College	143	133	153
High School	270	253	267
Lower Secondary	416	401	410
Primary	284	285	298
Total . . .	1113	1072	1128

The students at present on the rolls are classified as follows: Christians 757, Hindus 349, and Mahomedans 22. In June last at the special request of the Milagres Church Board of Administration, and with the sanction of the educational authorities we took up the entire management of the Milagres Secondary School, which numbers 204 pupils.

IRELAND. *Dublin. Death of Father Matthew Russell.*—Father Matthew Russell died in Dublin, September 12, 1912. The funeral services were held in St. Francis Xavier's Church, September 16, and the burial was in Glasnevin.

Father Russell's record is an enviable one. Born in 1834 at Newry, Ireland, he was the youngest son of a family distinguished in church and state. His three sisters entered the religious life; his elder brother became Lord Chief Justice of England. He himself studied for a time at Maynooth, where Dr. Charles Russell, his uncle, was then Professor, the "dear friend" named in the *Apologia* who most helped Newman to become a Catholic. In 1857 Father Russell entered the novitiate and, was ordained a priest in 1864. For nine years he devoted himself to church and school work in Limerick; then, in 1873, Superiors called him to

Dublin, in which city he spent the remaining years of a busy and exceedingly useful life.

January last he began his fortieth year as editor of that sterling little magazine, the *Irish Monthly*, which has done immeasurable service for contemporary Irish literature. Its pages have been a nursery for young reputations, particularly in poetry; and among young writers who gave some of their first literary effort to its pages are found names that fill honorable niches in fame's temple to-day. His own books of devotion, which happily wed literary art to piety, and the still more numerous Catholic works that owe their origin to his impulse and encouragement, will long leave the Catholic public deeply in his debt.

As Father Daly wrote of him some time ago: "Father Russell's art excites our admiration. So far as we are aware, it has no counterpart among English writers on religious devotion. It is restful with the conscious security of Faith, and at the same time fully alive to all the shades of current error and disbelief. It has the mellow tone of contented maturity, yet does not want the impulses and yearnings of youth. With adoration at its heart and prayer on its lips, it is still reminiscent of a world that misdirects its adoration and never prays. But the consciousness of divine frustration permitted to wandering free wills does not make Father Russell's art sour, bitter or cynical."—*America*.

JAMAICA. *Father J. J. Williams, S. J.*—In detailing the incidents of the havoc of the hurricane that recently devastated the greater portion of North-western Jamaica, the *Northern News* of Montego Bay says:

"Naturally, this, like other catastrophes, had its heroes, and justice demands that we give the place of honor in a long list of the performances of deeds of genuine heroism, to the Rev. Father Williams of the Roman Catholic denomination. Many this day owe their lives to the gallantry of this priest."

JERSEY CITY. *Purchase of Property.*—Owing to the large increase of students a residence on Warren Street has been turned into classrooms and it accommodates the Senior, Junior and Sophomore classes. The old college building is still, however, taxed to the utmost.

The building on the corner of Grand and Warren Streets, formerly occupied by the Society for the Prevention of Cruelty to Animals, was recently purchased for the sum of $7000, as a site for a new Parish-boys' Club. A very successful garden party was held at the beginning of October, the proceeds of which, amounting to $14,000, will be devoted to this enterprise.

New State Law. St. Peter's Exempt.—Last year a new law was passed by the Senate and Assembly of New Jersey which makes the granting of degrees a misdemeanor unless first sanctioned by the State Board of Education. A saving clause, however, excepts St. Peter's in this matter from the State Board's jurisdiction. On September 23, we received the following communication:

To the President of St. Peter's College, Jersey City, N. J.

Dear Sir: At the regular meeting of the State Board of Education, held on the 9th inst., it was decided that, inasmuch as St. Peter's College has been established within this state for more than 25 years prior to the passage of Chapter 315 of the Laws of 1912, relating to the conferring of degrees it is not subject to the act.

Very truly yours,
Calvin M. Kendall, Sec.

It is worthy of note that the Charter of St. Peter's College, granted by the Senate and Assembly of New Jersey in 1872, to Fathers John Bapst, Joseph Shea, Henry Hudon, Victor Beaudevin, and John McQuaid, members of the Society of Jesus, is a very liberal one and empowers us to grant all degrees proper to a university. If our buildings were now as complete as our Charter, we might hope for an even greater increment in prosperity than the present year brings.

MEXICO. In spite of the unfavorable conditions under which Ours are laboring in the Mexican Republic, the number of Ours there has been steadily increasing. In fact, in 1882, that is 25 years before the Mexican Mission became a Province, there were only 39 Jesuits in Mexico. Of these 16 were priests, 18 scholastics and 5 brothers. Ten years afterwards, that is in 1892, the number of Ours was 134, of whom 29 were priests, 81 scholastics and 24 brothers, an increase of 95 men over the number of ten years before. Ten years later, in 1902, the increase was 101; i. e. 79 priests, 98 scholastics, and 58 brothers, a total of 235 men. After five years, in 1907, the Mexican Province, until then a Province in name only, became one in reality. Its membership was then 274 men. In 1912, there were 333 Mexican Jesuits, of whom 128 were priests, 118 scholastics and 87 brothers, an increase of 98 men in 10 years.

At present there are in the Mexican Province the houses of Probation and Philosophy, three boarding colleges, one day school and fourteen residences, not counting five stations or small residences among the Rarahumara Indians.

The number of boys attending our four colleges was, in 1912, 1150, a good number if we consider the difficulties which our educational work has to meet in Mexico on account of the troubled state of the country and on account of our powerful enemies.

In the Mission among the Rarahumara Indians there are at present twenty-one Jesuits, of whom ten are priests and

eleven brothers. There is also a prospect of starting a Mission among the Yaquis, and a Father has been sent there to devise ways and means, but the revolution has prevented any real progress in that Mission.

Missouri Province. *New Provincial.*—Rev. Alexander J. Burrowes, who, as Rector of the Collegium Maximum, became ex-officio temporarily acting Provincial, on the sudden death of Rev. Father Meyer, of the Missouri Province, was appointed Provincial January 16, 1913.

Cincinnati. School of Journalism Opened.—The College of Commerce, Accounting and Finance grows apace. This year a new course has opened—that of journalism. It has been placed under the direction of Mr. Laurie J. Blakely, a newspaper man of wide experience.

Under the auspices of the same department an admirable course of lectures has been arranged for the winter months. The topics are interesting, timely, instructive. The lecturers are a representative group,—every one of them adding prestige and distinction to the course, every one widely recognized as an authority on the subject on which he speaks.

Milwaukee. New Medical College Acquired.—When the Milwaukee Medical College, the affiliated medical department of Marquette University, was placed in "Class C" by the American Medical Association, dissatisfaction was in evidence among the students. When the Wisconsin State Board shortly after refused to honor the Milwaukee Medical diploma unlest it met the requirements for "Class B," dissatisfaction increased, and demands were made that the necessary improvements be effected. To do so would mean the expenditure of some $50.000 and the owners were unwilling to make the outlay. Dr. Hill, the dean of the school, by paying no heed to the demands of the students, gave them still greater cause for complaint, and they finally left the school in a body and went over to the Wisconsin College of Physicians and Surgeons. When things had come to this pass the Milwaukee Medical offered to sell out to Marquette for $250.000, but the offer, with good reason, was refused. Negotiations with the Wisconsin Physicians and Surgeons were entered into; they ended in the purchase of the school by the University.

The new school of medicine will be entirely under the control of the University authorities. It has an enrolment of over two hundred students and includes a department of dentistry. After the improvements that are now contemplated shall have been completed, Marquette will be the proud possessor of a first class medical school.

Omaha. Visit of President-Elect Wilson.—President-elect Wilson visited Creighton University just previous to his election, and was there welcomed by the faculty and student

body of the entire institution. The reception took place in the University Auditorium and was presided over by Hon. C. J. Smyth, ex-Attorney General of Nebraska and one of Creighton's most distinguished sons. After being introduced by Rev. Father Rector, Mr. Wilson addressed the audience, avoiding politics altogether and speaking of the value of education and of the use young men ought to make of it. It was his happiness, he said, to have had the privilege of binding his students close to himself, and to have met with but few disappointments as a teacher. He wished the students to remember that as educated men they had donned the uniform of society and entered its service, and that when the conflict is on they must acquit themselves in a manner that will bring credit to themselves and honor to their Alma Mater. As Mr. Wilson was leaving the auditorium the students with a hearty ring gave the Princeton yells, much to the delight of their honored visitor who at one time occupied the President's chair of that institution.

Prairi du Chien. Laymen's Retreats.—Two Laymen's Retreats were conducted at the College of the Sacred Heart during the first few days of July, 1912. One of the retreats was given in English by Father McClorey, and the other one in German by Father Port. Forty men attended the English retreat, and about the same number followed the exercises of the second (German) retreat. The edification generally given by laymen in retreat, and commonly commented upon, was not lacking in the conduct of the men here. They followed the exercises with great devotion,—with the devotion that always characterizes souls to which heaven and the truths of eternity are being revealed with unwonted clearness; and when the three day's work was at an end, they returned to their homes with the determination not only to return next year, but also to induce others to follow their example.

The large proportion of professional and business men was a feature of the gathering. Several states in the vicinity of the College were represented. The advantages of a boarding school lent themselves to the work. The retirement of the place, the large grounds, and the household conveniences made the effort, involved in the making of a retreat, less trying. On the fourth day, the retreatants crossed the river to the beautiful Iowa cliffs and spent a few happy hours together in a sort of *agape* before returning to their homes.

St. Louis. Meteorological Department.—The Meteorological Department of St. Louis University has been constituted a special station of the U. S. Government Weather Bureau. The honor is the outcome of a friendly visit paid to the department by Mr. Willis Moore, Chief of the National Weather Bureau, last October, and a testimonial of his

satisfaction as to the efficiency of its methods and work. Government observations for St. Louis and vicinity are now made at the University observatory.

The latest addition to the Geophysical Observatory is a perfectly equipped receiving and sending station for wireless telegraphy. Through the kindness of a friend of the University a five kilowatt transformer was obtained, enabling messages to be sent to any point within a radius of 500 miles during the day, and to a distance of 900 to 1000 miles at night.

St Mary's, Kansas.—The following extract from a letter, written by one of the exercitants of St. Mary's, may be of some interest. "I was fortunate enough to have attended some of the retreats at St. Mary's, and can think of no greater service that I could render you as a friend than to interest you in this movement. Business men, as you well know, are so engrossed in their occupations that the matter of their future destiny often is given secondary consideration. Nor do I know of anything that can be of more force towards "stemming the tide' of indifference in matters of religion than these retreats. The greatest benefit derived from them, as I view it, is the bringing home to busy men the full realization of how little consequence is their earthly success, and of how great importance is their preparation for eternity.

The lectures are delivered in a clear, forceful, 'straight-from-the-shoulder' manner, and after each one an hour's time is given to meditation. When one hears a talk on the eternal 'truths' of our religion and then ponders over it without interruption, the force of it is bound to 'go home.' You may hear sermons Sunday after Sunday, but after the service your mind is so distracted with other things that the lesson of the preacher is almost entirely lost. After listening to one of the instructions of a retreat and meditating upon it for an hour, 'the meat of it is thoroughly digested' and a lasting impression left.

I would urge you therefore to be present at one of these retreats next summer. If you do so, I am certain that you will become an earnest worker in the cause."

New Chapel Contemplated.—The growing enrolment of students has made evident the need of a new and more commodious college chapel. As a first step toward its erection many of the Sacred Heart students have, with the approval of the president and faculty of the college, banded together to form a "Communion of Reparation Guild" for the increase and extension of the new chapel fund. Each of the members of the guild is to offer weekly a communion of reparation for this intention. Over two-thirds of the students immediately gave their names for the guild. The chapel fund has reached $2,113.00, and will, it

is hoped, with the aid of the multiplied prayers, rapidly advance to the requisite amount.

New Orleans Province. *Augusta. Consecration of the Church of the Sacred Heart.*—The corner stone of the old Sacred Heart Church was laid June 6, 1874, and on October 6, of the same year Mass was said in it for the first time. For well nigh a quarter of a century this unpretentious brick building served as the place of worship for the members of the Sacred Heart parish. In 1897, the project was formed of erecting a more commodious and more artistic structure—one more in accordance with Catholic ideals of the splendor becoming the Lord's House.

With the certainty that in the course of time the heavy expenses would be defrayed, work was begun immediately and the corner stone of the present magnificent edifice on the corner of Greene and McKinne streets was laid February 20, 1898. On December 2, 1900, it was dedicated, and November 17, 1912, with the last cent of debt paid off, it was consecrated by Right Rev. Benjamin J. Keiley, Bishop of Savannah, in the presence of a large concourse of bishops, priests and laity.

Grand Coteau. The college authorities have gone to considerable expense in furnishing a new physical and chemical laboratory for its science department.

The hall occupying the whole upper floor of the college main section measures seventy-five by fifty feet, and is well stocked with up to date apparatus and chemical supplies. Laboratory tables furnished with water, acetyline gas and compressed air connections, afford the students ample opportunity of preparing themselves to lay the foundation for a more thorough technical course in our university.

The wireless station links us with our popular cities of the South. This station, in connection with the proposed Seismological observatory, will put the college in the forefront of modern scientific institutions.

We have a largely increased roll of happy and contented students. The improvements of our already beautiful grounds are attracting considerable attention. The disappearance of the old landmarks of seventy-five years ago, the laying out of walks under the sturdy moss covered oaks, the steady work on the capacious swimming pool which will be ready for service in the Spring, are never ending topics in the letters of the boys to their parents.

New Orleans. Loyola University Annexes the New Orleans College of Pharmacy.—Loyola University and the New Orleans College of Pharmacy have become affiliated. This was officially announced January 16, by Rev. Albert Biever, S. J., at the annual banquet of the Jesuit Alumni Association, which was honored with the presence of the Archbishop. It was held at the Old Hickory.

The New Orleans College of Pharmacy is thirteen years old. There are 100 pupils at the institution which now becomes a part of the Jesuit University. It has an enviable record. With the exception of the distinguished dean, Dr. Philip Asher, all of the professors are alumni of the institution.

At present the location will remain at St. Charles Avenue and Terpischore Street, but later it is hoped to move to the university grounds in a building set apart for the pharmacy college. The name will be retained as well as the entire faculty.

It is more than probable that soon a law college will be established, as a committee is already discussing ways and means to inaugurate it. From the College of Pharmacy will grow a medical department as soon as practicable.

Father Biever read the official letter from the board of trustees closing the agreement and signed by M. T. Breslin, president. The latter, together with Dr. Philip Asher, were present, and during the banquet expressed the heartiest sentiments of co-operation.

Visit of Chief Justice White of the U. S.—On June 18th, 1912, Chief Justice White dined with the Community. He also spent Recreation with us. For one hour he reviewed his boyhood days here as a *half-boarder* (a fact not generally known). He came to the college and learned here how to read and write. He told us how as a half-boarder he was at table with the Community, but down at the Brothers' table. He was fond of fruit, and one old Father still living used to deprive himself of his share and give it to "Douglas" on leaving the dining room. In a letter to Rev. Father Rector, the Chief Justice, speaking of this last visit says: "You know not how great was the consolation drawn by the feeling that, although many who were dear to me had gone to their reward, the Community remained unchanged in its kindness."

New Mexico. *The Privilege of Three Masses Nov. 2.*—All the churches and chapels of the Colorado-New Mexico and Texas Mission of the Society (excepting those in the city of Denver, Colo.) enjoy the privilege of three Masses on All Souls day. For only one may a stipend be received; the other two must be offered for the holy souls in general. The following instructions show how the Masses are said.

Modus ordinandi Missas in locis, ubi, per privilegium, tria Sacra licet offerre in Commemoratione Omnium FF. Defunctorum.

Prima Missa.

Ut in Missali: "In commemoratiœ omnium ff. defunctorum."

Secunda Missa.

Ut in Missali: "In anniversario defunctorum." In oratione omittuntur verba: "quorum anniversarium depositionis diem commemoramus." Similiter in Secreta et Postcommunione. Dicitur Sequentia, "Dies iræ," etc.

Tertia Missa.

Ut in Missali: "In Missis quotidianis." Unica oratio: "Deus, veniæ largitor." Dicitur Sequentia. In oratione, loco verborum, *nostræ congregationis fratres*, dicatur: "animæ famulorum famularumque tuarum, quæ ex hoc sæculo," etc.

NEW YORK. *Fordham.*—At the beginning of the second term, February 1st, 1913, Fordham University reached its highest record in number of students. There are one thousand and twelve under-graduates, and four hundred and fifteen post-graduates in attendance.

The Law School.—The school has been remarkably successful during the past year. At the examination for admission to the Bar, held at the mid-term, before the Court of Appeals in Albany, six hundred applicants for admission came from the different Law Schools in the State. Only seventy passed the examination, which is about eleven per cent. Eighty per cent. of the Fordham men were successful. At the examination of the final term, forty-eight per cent. of those, who presented themselves, were successful, while the percentage of Fordham men, who passed, was eighty-five. The evening session, which began in September, has proved a great benefit to the school.

The professors of the Law School have received considerable recognition from other institutions. Two of our professors were engaged by Columbia Law School to give the extension course during the past summer. The Dean of the Yale Law School came to listen to the lectures of one of our professors, and then proposed to have him teach at Yale, offering him an increase in salary and in addition a pension from the Carnegie Foundation, after he has taught a few years at Yale. This tempting offer was accepted by our professor, who is so attached to Fordham, that he comes from New Haven every week to give two lectures at our Law School on the difficult subject of *Evidence*. Another of our professors, who had been Dean of Columbia Law School, and a Professor of Law at Harvard, was recently offered double his present salary to go to a western university. He has remained with us, however, for half of the increase offered him by the western university, and he is giving four more lectures each week to compensate us for the increase in salary which we gave him. One of our most difficult problems both in Law and Medicine is to retain our

professors, when other universities can offer them greater salaries on account of the enormous endowment which they possess.

Medical School.—We have made great progress in improving the teaching staff of our Medical School, and in securing the equipment required for schools of the higher class by the American Medical Association. The new Medical building, costing nearly two hundred thousand dollars, is finished, and has been in use since January 1st, 1913. The laboratories have been furnished with the best apparatus. There are two lecture rooms, each capable of holding two hundred students. A charter has been obtained from the state for a clinic and dispensary which will be owned by the university and will be entirely under our control. Arrangements have already been made with some excellent physicians to take charge of the different departments. We have besides, full use of Fordham Hospital, which is located on a portion of our property, which the City of New York purchased. The hospital is within a few minutes walk of the Medical School. The present Dean of the Medical School is also the President of Fordham Hospital. We arranged recently, through him, to have all the attending physicians teach gratis for us. The students of the third year class attend the Dispensary, which annually treats 50,000 patients. The expenses of this Dispensary are defrayed by the City. Our fourth year students are taught in groups of five, in the different departments of the Hospital, and remain for a month at a time both in the Medical and Surgical Wards, receiving daily instruction and following the same patients through their treatment. These fourth year students, after two months at Fordham Hospital, are transferred to other hospitals where we have excellent clinical service. Thus they have a whole year of clinical service under professors, who are experts, and teach for us gratis.

A few of our lecturers and clinical professors resigned at the beginning of November, when a new constitution was proclaimed, which regulated the work of the officers and professors of the Medical School. If they had not made a fuss in the newspapers no one would have been aware of their resignation outside of the school; and even in the school, they were never missed, because their places were supplied at once by men equally eminent and in some cases by men of greater distinction, so that our students did not lose a minute of class, laboratory work or clinical service.

Our Medical School was recently placed in the highest grade by the Regents of the University of the State of New York, and we hope that after their next inspection the American Medical Association will give us the same recognition and distinction. The head of the Colleges and Medical Schools of the State of New York wrote the follow-

ing letter to the Reverend Father Rector, on the occasion of his report about the lecturers and clinical professors who were appointed to succeed those who have resigned:

Rev. Thomas J. McCluskey, S. J.,
President, Fordham University,
Fordham, New York.

My dear President McCluskey:—

I have your letter of December the ninth setting forth a list of the lecturers and clinical professors, who resigned from the Fordham Medical School; also copy of the constitution of the School of Medicine of Fordham University.

For the information contained in your letter, I wish to thank you and to say that I have no question whatever of the efficiency of the work which you are outlining to be done by the Fordham Medical School.

The constitution of the School of Medicine is an admirable document and is worthy of the thoroughness with which you and your colleagues carry out all matters relating to education.

Very sincerely yours,
AUGUSTUS S. DOWNING,
First Assistant Commissioner of Education.

Gift of $100,000 for New Chapel.—In November, Reverend Father Rector received a hundred thousand dollars to build a University Chapel, from a friend—the Hon. John Whalen. The large increase in the number of students makes this chapel necessary. We were obliged to have four retreats this year on account of the large number of students and the small chapels we have. The Mass of the Holy Ghost had to be celebrated in the neighboring parish church. The new chapel will be located between the buildings of the First and the Second Division, and will be connected with these buildings by a covered cloistral colonnade. It has been planned to finish the Second Division building so as to make it harmonize with the First Division. We expect soon to obtain the means to erect this additional building and also to pay for the new Medical Building.

It is absolutely necessary for us to obtain an endowment to carry on the work of the University. The Reverend Father Rector hopes to raise at least five hundred thousand dollars within two years. His Eminence, Cardinal Farley, the most distinguished Alumnus of Fordham, has promised his cooperation to achieve this great and necessary result.

St. Francis Xavier's. The Xavier Ephpheta Society.—The Catholic deaf mutes of New York and vicinity are fortunate indeed in having the resources of St. Francis Xavier's Church at their disposal. Scarcely a month passes without witnessing some enterprise for their pleasure and progress. There the Catholic deaf have a chapel, a club, a benefit society and a chaplain entirely devoted to their spir-

itual and material needs. This church has been the friend of the deaf for nearly forty years.

The Xavier Ephpheta Society has made its annual report to the members. The enterprise and industry of this gathering of intelligent deaf young men and women are well worthy the imitation of other societies of this kind throughout the land. It is not a society solely for the benefit of the sick and dead, though it does not neglect either. During the past year it has paid out a hundred dollars for the sick and poor, seventy-five dollars for the support of Sunday schools for deaf children, invested four hundred dollars in a prayerbook especially compiled for the deaf, and gave its time, thought and labor to other undertakings for the progress of the living. The Society has over six hundred dollars in the savings bank; it does not hoard its funds to be spent by future generations of the deaf, who will be able to take care of themselves, but spends the contributions of the deaf here and now.

PHILIPPINE ISLANDS. *Notes.*—On the twentieth of August, 1912, the first Bishop of the newly erected diocese of Zamboanga, the Right Rev. Michael J. O'Doherty, arrived in Manila on board the steamship Korea, with his secretary, Rev. N. Hughes.

He was met by His Grace the Archbishop of Manila, the Bishops of Lipa and Nueva Cárceres, the Rector of the University of St. Thomas, the Superior of the Mission and a number of the Fathers from the Ateneo, Father Miguel Saderra, Superior of Zamboanga, a number of the faculty and all of the students of St. Xavier's Seminary, S. J., and members of different religious orders. A band of music enlivened the occasion.

Various receptions were given in honor of the new Bishop; amongst them one at the Archbishop's palace, and one at the Ateneo.

The Bishop then proceeded to Zamboanga, where Fathers William McDonough and de la Torre had prepared the people to greet him. The reception was most enthusiastic. Even the cock-fights were stopped and the pits deserted in order that the followers of the national sport too might go out to meet the Bishop. He rested with Ours a few days and accompanied by Father McDonough immediately began the visitation of his diocese.

The Fathers and Brothers who have been working in Mindanao have received a letter from the Bishop of Jaro worth publication amongst Ours:

"As soon as the new Bishop takes possession of the See of Zamboanga, my official connection with you will cease; but before that comes to pass I wish to express again my heartfelt thanks and gratitude to all you Fathers and Brothers who for so many years have lived in this corner of

Mindanao lives of privation and suffering for the salvation of souls.

I wish to make it public again that at no time has even the slightest complaint reached me concerning any one of you; on the contrary all of you, your zeal and the state of religion in your district, have been a great consolation to me in my sorrows, and they have been neither few nor little.

I know that a Bishop of its own is necessary for Mindanao . . . yet I am sorry to think that you will be no longer under my jurisdiction, and that I will not have the consolation of your help, your encouragement and your example . . ."

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The "Apostolic School" of Xavier has fifty scholars: of its former alumni one has become an Augustinian, one a Franciscan, one a *Capuchin*, and sixty entered the Society; fifty-one in the Castile Province, ten in the Toledo Province and two in the Neopolitan Province.

On the 24th the Infanta Isabel paid a visit to the Santa Cueva, in Manresa, which she liked very much, and after writing her name in the album of illustrious visitors accepted another album of pictures that Father Rector presented her. One of the things she liked best was the Rapture of our Holy Father. Finally she gave Father Rector $400 to begin a mosaic that she would pay for.

WASHINGTON. *Golden Jubilee of Father Lancaster.*—Father Lancaster's earliest years as a priest were spent at Gonzaga College, and the Church of St. Aloysius was thus the scene of his first priestly ministrations. The greater part, however, of his religious life of half a century was spent in active labors for the building up of the Faith in the counties of Southern Maryland. It would be a long and a difficult task to chronicle all that he there achieved for the enlightenment and moral betterment of the faithful, a large proportion of whom were poor negroes. To impart to them that ready and practical acquaintance with their religion, which has remained a distinctive characteristic of the Christians whom he formed, required no slight degree of patience, self-denial and perseverance, and to these qualities of the zealous laborer those who have had personal experience of the results he was able to accomplish bear willing and admiring testimony.

For upwards of a generation his name was a household word in St. Mary's County, and he is still gratefully and affectionately remembered there by rich and poor alike, though the latter have greater reason to be mindful of him, on account of that paternal solicitude of which they were chiefly the object.

To the fact that he came to Gonzaga when the infirmities of age unfitted him for a more active career, is due the privilege which has been ours of first celebrating his *Golden Jubilee*, and the large attendance at the Solemn High Mass at which Father Lancaster was celebrant on New Year's day was evidence how sincerely our people appreciated the privilege.

Georgetown University, of which he is one of the earliest living graduates, paid worthy honor to him on the follow-

ing day, and the parishes connected with the residence of the Society at Leonardtown, Maryland, invited him into their midst for a celebration held on January 19, which equalled in cordiality the reception given to him at Georgetown and at home.

Our Truth Society.—The following summary of what our Truth Society has accomplished during its brief existence is evidence of the zeal characteristic of St. Aloysius' parish. The Society published in the Washington papers an exposure of Robert E. Speer, following his anti-Catholic address at the World's Sunday School Convention. Published in *The Post* the Catholic side of the Ferrer controversy, in reply to an attack on the Church by the Secular League. Published in the daily papers a defense of the Church in Portugal, immediately following the revolution. Published in *The Herald*, in entirety, the joint protest of the Portuguese bishops against the decree separating Church from State. Published in *The Post* an answer to an attack on the Church made by the Episcopalian clergy assembled in congress in Washington. Published a challenge to a non-Catholic missionary who made serious charges in *The Herald* against the South American clergy. Conducted a debate in defense of the Faith of Columbus against a free-thinker who tried to prove that the discoverer was a Jew. Exposed the perils of Socialism in a newspaper debate with a Socialist editor. Established a department of Catholic news notes and comments in the Saturday and Sunday editions of *The Herald.* Furnished the daily papers on numerous occasions with reports of sermons and Catholic events of importance. Exposed the bigotry of the Encyclopedia Britanica in an article published in *The Times.* Co-operated with St. Martin's Holy Name Society to have American News Company bar Watson's Magazine from Washington. Had committee wait on Attorney-General to urge criminal action against Watson. Inaugurated a general crusade against indecent and immoral literature, pictures, post cards, theatricals and advertisements. Published in *The Herald* an open letter of protest against indecent billboard advertising, following which the District Commissioners prohibited the erection of any additional billboards in Washington. Protested to Superintendent of Police Sylvester against certain indecent features of Ziegfield's "Follies," with the result that three objectionable scenes were eliminated. Protested to the District Attorney against three series of indecent post cards handled by a local dealer, with the result that the dealer was ordered to discontinue their sale under penalty of prosecution. Many other cases could be mentioned.

HOME NEWS. The *Pilgrim* which was formerly published in New York will hereafter be published at Wood-

stock. This magazine is devoted to the interests of the Shrine at Auriesville.

The Fire.—On Friday, January 10, at 11.20 P. M., fire was discovered in the workmen's dwelling, which was situated near St. Michael's Hall, a frame building that was but recently constructed to accommodate the Philosophers. Such headway had been gained by the flames that nothing could be done to save the burning structure, so all efforts were bent upon keeping the fire clear of the Philosophers' house. It cost an hour of hard fire-fighting on the part of fathers, scholastics and brothers to confine the flames within the workmen's quarters. A double line of hose was laid from the main building, and thus a steady stream of water kept playing upon the exposed wall of the Philosophers' house. Wet blankets were placed upon the roof of the threatened building and a bucket-brigade did splendid service in protecting this part of the house. No accident occurred during the time of the fire and no case of sickness followed as a consequence of the exposure that was entailed upon the community.

Fructus Ministerii Patrum Provinciae Missourianae S. J., a die 1 Julii, 1911, ad diem 1 Julii, 1912

	Bapt. Infant.	Bapt. Adult.	Confess.	Communn. in T.	Communn. extra T.	Matrim. Bened.	Matrim. Revalid.	Ultima Sacram.	Parati ad 1am. Comm.	Parati ad Confirm.	Concion. et Exhort.	Catech.	Exercit. Presbyt.	Exercit. Religios.	Exercit. Studios.	Exercit. Privat.	Mission.	Noven. et Trid.	Visit. Hospit.	Visit. Carcer.	Visit. Infirm.	Sodalit.	Num. Sodal.	Soc. Foed. SS. Cord.	Alumni in Colleg.	Pueri in Schol. Paroch.	Puellae in Schol. Paroch.
CHICAGO, Coll. S. Ignatii	358	646	170242	162510	24659	65	2	3712	653	248	1123	1502	1	18	...	...	2	12	1203	1	1144	14	3088	6660	698	689	912
CHICAGO, Eccl. SS. Cordis	84	4	35511	34500	.....	28	.....	57	325	.....	288	490	...	4	...	...	.....	6	19	.....	1154	8	996	4880	.....	306	303
CINCINNATI, Coll. S. F. Xaverii	573	203	200403	118600	85613	51	37	567	318	196	880	1145	1	9	1	...	4	10	1338	18	1543	12	2731	7329	380	598	476
CLEVELAND, Coll. S. Ignatii	128	9	122863	94400	29682	41	7	95	100	.....	810	547	...	16	2	4	.....	14	28	.....	428	9	1267	1896	368	240	200
CLEVELAND, Dom. Tert. Prob.	44	12	28005	.....	22001	.....	.....	24	30	.....	470	27	2	10	37	9	8	31	80	.....	2	.....	.....	.....	.....	.....	.....
DETROIT, Coll. Detroitense	366	41	86195	66980	12593	111	18	74	230	211	670	1269	...	15	1	...	1	13	153	70	640	7	803	2452	365	435	424
EAST ST. LOUIS, Eccl. S. J. F. Regis	29	1	7300	4008	28	2	4	44	25	75	205	640	1	1	1	...	1	8	141	17	48	5	117	240	34	42	43
FLORISSANT, Dom. Prob. S. Stanislai	2	.....	4370	2762	1587	.....	.....	2	25	.....	44	42	2	3	2	4	.....	3	.....	.....	4	2	56	.....	.....	.....	.....
FLORISSANT, Eccl. S. Ferdinandi	24	6	11441	30880	40	4	1	9	18	.....	150	184	...	.....	...	...	.....	4	6	.....	22	3	115	665	.....	40	52
FLORISSANT, Eccl. SS. Cordis	33	.....	8640	15065	125	11	.....	18	28	.....	123	192	...	.....	...	...	.....	2	3	.....	72	4	560	620	.....	92	108
KANSAS CITY, Eccl. S. Aloysii	60	12	27800	68200	355	20	6	31	139	166	226	390	1	.....	1	...	.....	.....	75	.....	675	4	420	750	.....	177	204
MANKATO, Eccl. SS. Petri et Pauli	95	1	31120	51072	18420	26	.....	54	500	.....	270	1000	...	8	...	3	.....	5	70	.....	100	7	1015	350	.....	250	270
MILWAUKEE, Coll. Marquette	223	31	103979	194600	67869	81	14	151	255	121	299	528	...	12	1	1	.....	7	376	5	711	10	2137	4650	369	401	425
OMAHA, Coll. Creighton	42	33	47204	41370	27280	27	3	65	108	6	467	398	1	17	4	1	.....	3	63	.....	269	4	460	321	441	154	192
PRAIRIE DU CHIEN, Coll. SS. Cordis	3	5	19550	35430	.....	2	.....	2	17	10	160	60	...	14	3	6	.....	8	10	.....	12	2	191	248	311	.....	.....
ST. CHARLES, Eccl. S. Caroli	51	3	37737	29570	25704	19	4	25	60	240	121	257	.....	.....	.....	.....	.....	3	271	21	252	4	410	454	.....	150	136
ST. LOUIS, Coll. S. Ludovici	85	68	140500	129100	126205	59	5	175	170	136	1150	910	...	26	8	1	2	25	705	291	350	10	1630	10424	519	203	197
ST. LOUIS, Eccl. S. Josephi	31	1	35135	24170	12590	8	2	30	74	.....	224	480	...	3	...	2	.....	18	16	.....	210	7	915	1500	.....	170	150
ST. MARYS, Coll. S. Mariae	64	7	36048	26200	43054	12	.....	73	142	91	310	499	...	11	...	9	3	9	16	.....	70	8	600	2	434	130	169
SUPERIOR, Eccl. S. Patritii	21	1	1600	4000	2000	4	1	3	40	30	150	90	...	1	1	...	1	3	3	.....	70	1	40	330	.....	.....	.....
TOLEDO, Coll. S. Joannis	138	40	87110	84893	117800	35	5	223	432	781	864	1375	...	16	1	2	.....	12	237	64	1045	8	2636	1296	269	327	332
MISSIO HONDUR.-BRITANNICA	1224	38	63558	78543	15056	342	.....	317	1009	1084	2268	1745	...	2	2	...	.....	46	841	117	4219	31	2477	.....	75	1420	1039
MISSIONARII	47	136	257661	.....	11700	20	41	50	391	474	2158	413	5	31	5	3	143	8	.....	.....	26	.....	.....	.....	.....	.....	.....
Summa Totalis	3721	1301	1560572	1296853	644261	968	150	5801	5090	3869	13430	14183	14	217	70	45	165	252	5653	604	13066	150	22664	45067	4263	5824	5432

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Apostolic School.—On the 23rd of July, in Veruela, the Juniorate of the Aragon Province, was begun an "Apostolic School" with ten scholars.

The "Apostolic School" of Xavier has fifty scholars: of its former alumni one has become an Augustinian, one a Franciscan, one a *Capuchin*, and sixty entered the Society; fifty-one in the Castile Province, ten in the Toledo Province and two in the Neopolitan Province.

On the 24th the Infanta Isabel paid a visit to the Santa Cueva, in Manresa, which she liked very much, and after writing her name in the album of illustrious visitors accepted another album of pictures that Father Rector presented her. One of the things she liked best was the Rapture of our Holy Father. Finally she gave Father Rector $400 to begin a mosaic that she would pay for.

WASHINGTON. *Golden Jubilee of Father Lancaster.*—Father Lancaster's earliest years as a priest were spent at Gonzaga College, and the Church of St. Aloysius was thus the scene of his first priestly ministrations. The greater part, however, of his religious life of half a century was spent in active labors for the building up of the Faith in the counties of Southern Maryland. It would be a long and a difficult task to chronicle all that he there achieved for the enlightenment and moral betterment of the faithful, a large proportion of whom were poor negroes. To impart to them that ready and practical acquaintance with their religion, which has remained a distinctive characteristic of the Christians whom he formed, required no slight degree of patience, self-denial and perseverance, and to these qualities of the zealous laborer those who have had personal experience of the results he was able to accomplish bear willing and admiring testimony.

For upwards of a generation his name was a household word in St. Mary's County, and he is still gratefully and affectionately remembered there by rich and poor alike, though the latter have greater reason to be mindful of him, on account of that paternal solicitude of which they were chiefly the object.

To the fact that he came to Gonzaga when the infirmities of age unfitted him for a more active career, is due the privilege which has been ours of first celebrating his *Golden Jubilee*, and the large attendance at the Solemn High Mass at which Father Lancaster was celebrant on New Year's day was evidence how sincerely our people appreciated the privilege.

Georgetown University, of which he is one of the earliest living graduates, paid worthy honor to him on the follow-

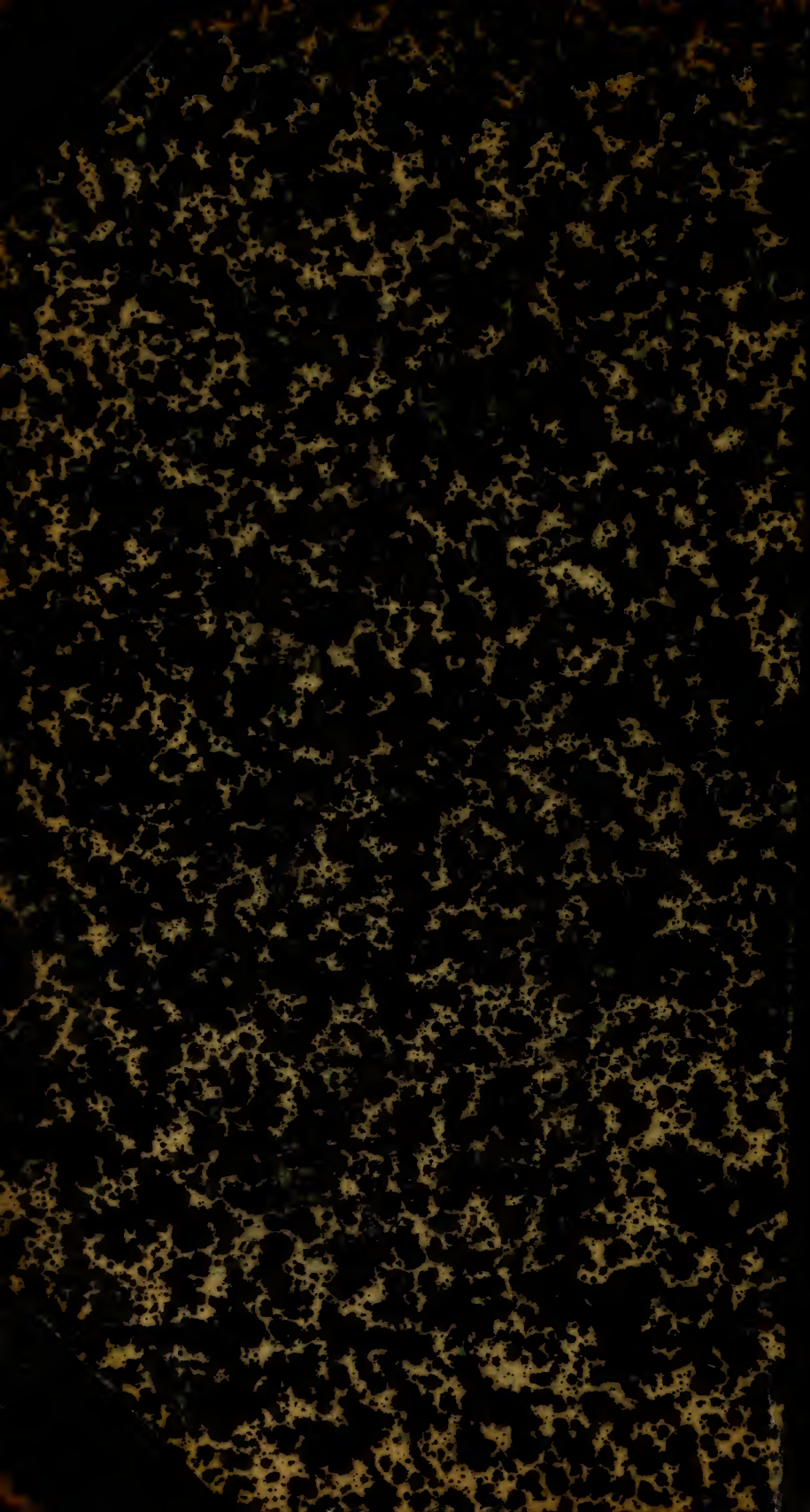
ing day, and the parishes connected with the residence of the Society at Leonardtown, Maryland, invited him into their midst for a celebration held on January 19, which equalled in cordiality the reception given to him at Georgetown and at home.

Our Truth Society.—The following summary of what our Truth Society has accomplished during its brief existence is evidence of the zeal characteristic of St. Aloysius' parish. The Society published in the Washington papers an exposure of Robert E. Speer, following his anti-Catholic address at the World's Sunday School Convention. Published in *The Post* the Catholic side of the Ferrer controversy, in reply to an attack on the Church by the Secular League. Published in the daily papers a defense of the Church in Portugal, immediately following the revolution. Published in *The Herald*, in entirety, the joint protest of the Portuguese bishops against the decree separating Church from State. Published in *The Post* an answer to an attack on the Church made by the Episcopalian clergy assembled in congress in Washington. Published a challenge to a non-Catholic missionary who made serious charges in *The Herald* against the South American clergy. Conducted a debate in defense of the Faith of Columbus against a free-thinker who tried to prove that the discoverer was a Jew. Exposed the perils of Socialism in a newspaper debate with a Socialist editor. Established a department of Catholic news notes and comments in the Saturday and Sunday editions of *The Herald.* Furnished the daily papers on numerous occasions with reports of sermons and Catholic events of importance. Exposed the bigotry of the Encyclopedia Britanica in an article published in *The Times.* Co-operated with St. Martin's Holy Name Society to have American News Company bar Watson's Magazine from Washington. Had committee wait on Attorney-General to urge criminal action against Watson. Inaugurated a general crusade against indecent and immoral literature, pictures, post cards, theatricals and advertisements. Published in *The Herald* an open letter of protest against indecent billboard advertising, following which the District Commissioners prohibited the erection of any additional billboards in Washington. Protested to Superintendent of Police Sylvester against certain indecent features of Ziegfield's "Follies," with the result that three objectionable scenes were eliminated. Protested to the District Attorney against three series of indecent post cards handled by a local dealer, with the result that the dealer was ordered to discontinue their sale under penalty of prosecution. Many other cases could be mentioned.

HOME NEWS. The *Pilgrim* which was formerly published in New York will hereafter be published at Wood-

stock. This magazine is devoted to the interests of the Shrine at Auriesville.

The Fire.—On Friday, January 10, at 11.20 P. M., fire was discovered in the workmen's dwelling, which was situated near St. Michael's Hall, a frame building that was but recently constructed to accommodate the Philosophers. Such headway had been gained by the flames that nothing could be done to save the burning structure, so all efforts were bent upon keeping the fire clear of the Philosophers' house. It cost an hour of hard fire-fighting on the part of fathers, scholastics and brothers to confine the flames within the workmen's quarters. A double line of hose was laid from the main building, and thus a steady stream of water kept playing upon the exposed wall of the Philosophers' house. Wet blankets were placed upon the roof of the threatened building and a bucket-brigade did splendid service in protecting this part of the house. No accident occurred during the time of the fire and no case of sickness followed as a consequence of the exposure that was entailed upon the community.

Fructus Ministerii Patrum Provinciae Missourianae S. J., a die 1 Julii, 1911, ad diem 1 Julii, 1912

	Bapt. Infant.	Bapt. Adult.	Confess.	Commun. in T.	Commun. extra T.	Matrim. Bened.	Matrim. Revalid.	Ultima Sacram.	Parati ad 1am. Comm.	Parati ad Confirm.	Concion. et Exhort.	Catech.	Exercit. Presbyt.	Exercit. Religios.	Exercit. Studios.	Exercit. Privat.	Mission.	Noven. et Trid.	Visit. Hospit.	Visit. Carcer.	Visit. Infirm.	Sodalit.	Num. Sodal.	Soc. Foed. SS. Cord.	Alumni in Collég.	Pueri in Schol. Paroch.	Puellae in Schol. Paroch.
CHICAGO, Coll. S. Ignatii	358	646	170242	162510	24659	65	2	3712	653	248	1123	1502	1	18	...	...	2	12	1203	1	1144	14	3088	6660	698	689	912
CHICAGO, Eccl. SS. Cordis	84	4	35511	34500	.....	28	.....	57	325	.....	288	490	...	4	...	...	.....	6	19	.....	1154	8	996	4880	.....	306	303
CINCINNATI, Coll. S. F. Xaverii	573	203	200403	118600	85613	51	37	567	318	196	880	1145	1	9	1	...	4	10	1338	18	1543	12	2731	7329	380	598	476
CLEVELAND, Coll. S. Ignatii	128	9	122863	94400	29682	41	7	95	100	.....	810	547	...	16	2	4	.....	14	28	.....	428	9	1267	1896	368	240	200
CLEVELAND, Dom. Tert. Prob.	44	12	28005	.....	22001	.....	.....	24	30	.....	470	27	2	10	37	9	8	31	80	.....	2	.....	.....	.....	.....	.....	.....
DETROIT, Coll. Detroitense	366	41	86195	66980	12593	111	18	74	230	211	670	1269	...	15	1	...	1	13	153	70	640	7	803	2452	365	435	424
EAST ST. LOUIS, Eccl. S. J. F. Regis	29	1	7300	4008	28	2	4	44	25	75	205	640	1	1	1	...	1	8	141	17	48	5	117	240	34	42	43
FLORISSANT, Dom. Prob. S. Stanislai	2	.....	4370	2762	1587	.....	.....	2	25	.....	44	42	2	3	2	4	.....	3	.....	.....	4	2	56	.....	.....	.....	.....
FLORISSANT, Eccl. S. Ferdinandi	24	6	11441	30880	40	4	1	9	18	.....	150	184	...	.....	...	...	.....	4	6	.....	22	3	115	665	.....	40	52
FLORISSANT, Eccl. SS. Cordis	33	.....	8640	15065	125	11	.....	18	28	.....	123	192	...	.....	...	...	.....	2	3	.....	72	4	560	620	.....	92	108
KANSAS CITY, Eccl. S. Aloysii	60	12	27800	68200	355	20	6	31	139	166	226	390	1	.....	1	...	.....	.....	75	.....	675	4	420	750	.....	177	204
MANKATO, Eccl. SS. Petri et Pauli	95	1	31120	51072	18420	26	.....	54	500	.....	270	1000	...	8	...	3	.....	5	70	.....	100	7	1015	350	.....	250	270
MILWAUKEE, Coll. Marquette	223	31	103979	194600	67869	81	14	151	255	121	299	528	...	12	1	1	.....	7	376	5	711	10	2137	4650	369	401	425
OMAHA, Coll. Creighton	42	33	47204	41370	27280	27	3	65	108	6	467	398	1	17	4	1	.....	3	63	.....	269	4	460	321	441	154	192
PRAIRIE DU CHIEN, Coll. SS. Cordis.	3	5	19550	35430	.....	2	.....	2	17	10	160	60	...	14	3	6	.....	8	10	.....	12	2	191	248	311	.....	.....
ST. CHARLES, Eccl. S. Caroli	51	3	37737	29570	25704	19	4	25	60	240	121	257	...	.....	...	...	.....	3	271	21	252	4	410	454	.....	150	136
ST. LOUIS, Coll. S. Ludovici	85	68	140500	129100	126205	59	5	175	170	136	1150	910	...	26	8	1	2	25	705	291	350	10	1630	10424	519	203	197
ST. LOUIS, Eccl. S. Josephi	31	1	35135	24170	12590	8	2	30	74	.....	224	480	...	3	...	2	.....	18	16	.....	210	7	915	1500	.....	170	150
ST. MARYS, Coll. S. Mariae	64	7	36048	26200	43054	12	.....	73	142	91	310	499	...	11	...	9	3	9	16	.....	70	8	600	2	434	130	169
SUPERIOR, Eccl. S. Patritii	21	1	1600	4000	2000	4	1	3	40	30	150	90	...	1	1	...	1	3	3	.....	70	1	40	330	.....	.....	.....
TOLEDO, Coll. S. Joannis	138	40	87110	84893	117800	35	5	223	432	781	864	1375	...	16	1	2	.....	12	237	64	1045	8	2636	1296	269	327	332
MISSIO HONDUR.-BRITANNICA	1224	38	63558	78543	15056	342	.....	317	1009	1084	2268	1745	...	2	2	...	.....	46	841	117	4219	31	2477	.....	75	1420	1039
MISSIONARII	47	136	257661	.....	11700	20	41	50	391	474	2158	413	5	31	5	3	143	8	.....	.....	26	.....	.....	.....	.....	.....	.....
Summa Totalis	3721	1301	1560572	1296853	644261	968	150	5801	5090	3869	13430	14183	14	217	70	45	165	252	5653	604	13066	150	22664	45067	4263	5824	5432